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BIGGER and BETTER SUNDAY SCHOOL

ALBERT H. GAGE

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A BIGGER AND BETTER SUNDAY SCHOOL

A Bigger and Better Sunday School

By

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Author of "How to Conduct a Church Vacation School" and "Evangelism of Youth"

Introduction by

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INTRODUCTION

WE all believe in the day of the church school, with its more adequate programs of religious education for its Sunday, week-day, and vacation sessions; but for thousands of churches in urban and rural communities, all over the country, the old Sunday school is still the only or the chief educational agency of the local church. Many of these schools need new officers, and many of the present officers need new vision, courage, and practical help.

The author of this little manual makes no little contribution to the bigger and better Sunday school. He has hammered out his chapters on the anvil of experience. As a city Sunday-school executive, a pastor, and a long-time student of Sunday-school technique, he knows whereof he writes.

Concerning such vital problems as attendance, organization, administration, equipment, instruction, evangelism, and leadership, he offers concrete counsel, stimulating suggestions, and sane solutions to all Sunday-school workers who yearn for higher levels of efficiency.

W. EDWARD RAFFETY.

Chicago.

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I

IT CAN BE DONE

YOUR church can increase the attendance of its Sunday school. This statement is made deliberately and positively. It does not matter whether your church is large or small, in the city or in the country, a mission or a self-supporting church, an American or a foreign-speaking church. Wherever your church is located, or whatever kind of work it has been doing, it is possible to have a bigger and a better Sunday school.

An increased Sunday school usually means a larger and a better church. Wherever a church has a strong, enthusiastic school, it has an increasing membership and ever-enlarging usefulness. Wherever a church has a small school it is either declining or soon will begin to lose in attendance and in membership. It matters not how strong a financial and social position it may hold to-day, nor how beautiful and costly the equipment, nor how strong and forceful the pastor, nor how consecrated the lay leadership, if the boys and girls and young people are neglected, the church will soon begin to decline. For when strong and influential leadership dies or moves away or grows

old there are no young persons to take up the work. And furthermore, if the church is not doing real constructive training, the young life that would be available is not consecrated nor trained for Christian leadership.

The Sunday school is vital in the life of the Church. This has been recognized by many consecrated lay workers and by many pastors. In numerous places these people have wrought effectively and have built up strong schools. In other centers the church has made frantic and spasmodic effort through drives and contests to bolster up the attendance. While in other places pastors and lay leaders have faced dwindling attendance in their schools, some with deep concern and genuine alarm, and others with seemingly little concern, but with no plan or program to remedy the situation.

Any church can increase the regular attendance in its classes of boys and girls, of young people and of adults. This fact has been attested by hundreds of pastors and layworkers in all parts of our country, under all sorts of conditions, with every race of people and under every handicap known to man. Men have been making experiments in all kinds of churches and in every type of a community. Out of the successes which pastors and layworkers have made, and out of the experiments of trained workers in the field of Re-

ligious Education, there have come certain definite ways to organize and administer a modern Sunday school.

Any church which will adopt and carry through part or all of these well-proven methods will have the joy of seeing its Sunday school grow in numbers, in religious knowledge, and in spiritual power. Some churches can adopt at once most of the plans as outlined in this book. Others must begin with a few well-chosen plans, adapted to their present condition, and use them until an enlarged vision, trained leadership and enlarged equipment makes possible still greater things. It is possible for any church to stop any decline in Sunday school attendance. It is possible to begin a steady increase in attendance. It is possible for most churches to double the attendance of its Sunday school.

A church that would increase the attendance of its Sunday school must have a vision, of the hundreds and thousands of children who are available, of the absolute necessity of Religious Training, and of a real school meeting the needs of all ages with an adequate program of Religious Training. *"Where there is no vision the people cast off restraint"* (Prov. 29: 18 revised version).

Recent surveys have spoken in terms of millions of boys and girls and young people in our own land who are not receiving Religious Training of any kind, Protestant—Jewish or Catholic. This seems

tragic in a democracy like ours where education and character are absolutely necessary for the permanency of our form of government. The public schools provide secular education but our homes and our churches must furnish Religious Education. Many people, reading the report of these surveys, think at once of the neglected childhood of the great cities—little dreaming that in their own quiet village or town often not more than half the available boys and girls are in any Sunday school. This fact has been proven again and again by careful surveys.

Some pastors and lay workers say: "We are reaching all the children of our parish; our school is small because the people in our parish do not have large families." But what about the scores, and often hundreds, of children outside the parish and in no church? From that class will come criminals or good citizens. Which it will be depends largely upon whether they are taught Christian ideals or not. If any church or group of churches will make a careful survey of its own community it will be found that there are many babies not in any Cradle Roll, many little children under school age not in any church Kindergarten or Beginners' Department, many children of school age not in Sunday school, many young people, some in high school and others employed, not in Bible classes and many parents and adults not in any

school, either in Bible classes or the Home Department. "Look—the fields are already white unto the harvest."

The church that would increase its Sunday school attendance must really want to have a bigger school. Some churches do not want to grow—they are perfectly content with themselves, the world, and conditions as they are. They have a good building, fine worship services, congenial friends and all the money they need—why worry about other people or why disturb their peaceful existence by bringing in bothersome strangers or outsiders? In most churches there are some people of that same disposition and spirit. Such persons or churches do not represent the Spirit of Christ. There is no future for these churches. In the course of a few years they must either change their attitude or die. Again and again it has happened that a pastor or a layworker has become a member of such an organization and by his own vision, enthusiasm and leadership, has led the people into a new life of service and devotion to Christ and the community. The minute a church loses its missionary passion it begins to die. Let a church never forget that it is not the will of the Heavenly Father that "One of these little ones should perish."

The church that would attract and hold youth must be Christlike in spirit. It has been observed

that children in a quarrelsome home leave that home just as soon as possible. This is equally and pathetically true of a church that indulges in quarrels of any kind. The penalty that a church pays for being unchristian in its attitude by indulging in quarrels, is that it loses a whole generation of young people. This is the pathetic story of many, many communities. It does not matter what the people quarrel over—whether it is the preacher or the sexton or the choir or theology, or the dishes in the Ladies' Aid cupboard. They have quarreled over all these things and the result has always been the same—the loss of a whole generation of young people. In most cases the loss is in the period of early youth, between the ages of twelve and seventeen.

After a careful study of many churches in many states a leader in Religious Education has come to the conclusion that the greatest obstacle in the advance of Christianity is not the times in which we are living, including the moral and ethical letdown after the war; not the shift of population from country to cities nor the tides of population in a city nor the movement from the city to the suburbs; not the foreigner nor the automobile—but the unchristian living and attitudes of the Christians—family quarrels splitting churches and even communities, church quarrels and controversies within churches or between churches. Such

conduct is unchristian and hurts the cause. *Love never faileth.*

A professor in the University of Wisconsin made a survey of more than three hundred young men in a certain penal institution, all of the boys being under the age of twenty-one. He found, as he went into the life history of each of them, that not a single boy was from a happy home. Either the father was divorced from the mother, or the mother from the father, or they were living apart or if living together, constantly quarreling. Not one from a happy home. A happy home makes good boys and girls and binds them to the home. A happy church makes good Christian boys and girls and holds them in the church.

A church that would increase its attendance must believe that it can. The minute a person says that he cannot do a thing, that minute he puts himself in a place where God Himself cannot use him to do that thing. The minute a church confesses to itself that it cannot increase its Sunday school, that minute it has put itself where God cannot use it. Do you wonder why some churches are dying? Suppose a merchant began to whine and complain to every customer that business is not as good as it used to be, that the people who trade with him are not like the people who used to come into his store, that all the good people had died or moved away and that the new folks in the

neighbourhood are inferior, how long would such a man keep his business? Is not that exactly the line of talk indulged in by a lot of people in the churches? How can God use them?

But people of faith—they have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong (Heb. 11: 33, 34).

The church that would increase its Sunday school must pay the price. Having a vision of a larger and a better school, earnestly desiring such a school, producing a happy Christlike atmosphere and spirit, and having a faith that will remove mountains of difficulties—all these must lead to a willingness to pay the full price for an enlarged school. However clear may be the vision, however earnest may be the desire and however strong may be the faith, if the church will not pay the price it cannot have the enlarged Sunday school. *What is the price that must be paid?*

The church must pay the price of study. A church cannot be conducted to-day as it was conducted twenty-five or fifty years ago, any more than a business can be run to-day that ignores the inventions and improvements of the past few years. A business man must constantly study. A teacher must keep up her studies or soon she is a back number and is superseded. A pastor must read

and study else he will have no message for his day and generation. Any teacher or leader in Sunday school must be a student of life, of people, of the Bible and of educational processes. A Sunday school cannot be run to-day as it was twenty-five years ago. To attempt this is to court failure. Study takes time. Ideas are often costly. But he who would lead must study.

The price of trained leadership. Any church might by contest method or by a big drive secure a very large attendance for a few Sundays. If, however, there was not a trained leadership to care for the people they would soon drop out of the school. Some one has well said "The teacher is 90% of the school." Without trained teachers and officers it is impossible to maintain a successful Sunday school. There is no royal highway or short cut method for getting trained workers—Jesus took three years to train twelve young men to whom He could entrust His work. A church which takes the time and the pains to train workers will have a body of trained leaders. The church that does not do this, will not have them. No one will train workers for the local church if that church is not interested in the training and using its own people. A full discussion of this subject will be given in chapter three, "Securing and Training the Necessary Leadership."

The price of a willingness to make changes.

Probably in no place are changes more difficult to make than in church life. Certain methods seem almost sacred because of years of usage. And yet changes must be made if the Sunday school is to measure up to the educational standards of the day and if it is to command the respect and support of the parents and of the children themselves. A child that has a modern kindergarten room in public school cannot be put into the damp and dark basement of the church with second hand furniture if the full coöperation of child and parent is expected. The modern Sunday school is organized by departments and not by classes, and yet the old class plan with common opening and closing exercises for the whole school still persists in many churches. In many cases the methods of teaching need to be changed, in others the teachers are misfits and need to be changed, in others the courses of lessons are not suitable and need to be revised or a new course substituted, in other cases the organization needs changing, while in thousands of cases the arrangement of rooms needs to be studied. How often a class of women has the best room in the whole church while the little children are shuttled off in some dark corner! How often a men's class has the very room that ought to be given to the entire Junior or Intermediate Departments! How often a church needs to build new rooms for its departments or rebuild old rooms and

adapt them for modern usage. Changes must be made, not for the sake of change but for the sake of the boys and girls. Is your church willing to pay the price?

The price in money. Yes, an increased Sunday school costs more money. To be sure, an up-to-date, graded, departmental school costs more to run. The pennies of little children will no longer finance a growing school. Do not try it. Why should not the church take its Religious Education seriously and pay for it? Is a church taking its Sunday school seriously if it pays $2,000 for a double quartet to sing Sunday mornings and only $445 for its Sunday school? Do you wonder that it has a small school? If a church has a budget of $10,000 and only $600 for Religious Education do you wonder that its Sunday school is pathetically small? The church that sees its youth and invests real money in them will have a big future. Once a church officer, looking at twenty-five boys just joining the church, said, " There isn't $5.00 in the whole bunch of them." And there wasn't. But that church had a big Sunday school. It invested largely in its youth. A few years later one of these very same boys became the leading business man of that city and on one occasion laid $5,000 on the altar for a new church.

In a certain community a comparatively poor man with six children felt so strongly the need of

Religious Education for his children that he paid $12.00 per week to his church for the training of his children in the Christian way of life. When parents and church members begin to think and pay like that, great things can be accomplished. What Sunday schools we could have if every church was willing to pay the price in actual money!

Pay the price in hard work. No school will run itself. No class ever doubled its membership without some one who worked hard for that end. No department ever increased its attendance without hard work on the part of officers, teachers and pupils alike. No Sunday school ever made a substantial advance in attendance without hard work. It takes brain work to plan for a real school. It takes physical labour to call in the homes, to follow up all absentees and to enter into the life of the pupils. It takes heart labour to love the scholars, to love the task of teaching and to keep loving even the unresponsive and the unlovely. It takes soul power to carry one's pupils in prayer and faith to the Lord Jesus Christ; to win them to the Christ; to train them for Christian living, and to develop and use them in Christlike service. The pastor, the superintendent or the teacher who would see his school grow must work hard and never give up.

Pay the price in religion. The school that grows must be more than a social club, more than a

school, training the mind in religious things—it must have a genuine religious life and atmosphere. The very spirit of Christ must be in every class room. The Christ must be in the heart of every teacher. Teacher and officer alike consider their task as a sacred one. Their calling comes from above. They are primarily responsible to God for their work. In such a school there is little difficulty in securing teachers and workers. In such a school the boys and girls find Jesus Christ as a personal Saviour. The more genuine the spirit of Christ the easier will it be to pay the full price necessary for a growing school. A church in which Jesus Christ is truly known, deeply loved and cheerfully obeyed will have a growing school.

II

ORGANIZING THE SCHOOL

A PROPERLY organized school will have a steady growth in numbers. The adoption of the right form of organization will result in increased attendance and more efficient work on the part of both teachers and pupils. It is the purpose of this chapter to outline the organization of a modern Sunday school and to show that such an organization when adopted and used will actually increase the attendance and the efficiency of the school.

The unit of the modern Sunday school is the Department. No longer does the church attempt to have its entire school in one room. It requires several rooms, with a staff of trained workers for each room, giving to the pupils the program of instruction, worship and activity adapted to that age. The modern school is *"child-centered." "The need of the child is the law of the school."*

Those who have made a study of the developing processes of life recognize three main divisions in life, namely, childhood, youth and adult life. The period of childhood covers the first twelve years of life, the period of youth the next twelve years and adult life the years beyond. Childhood naturally

divides itself into certain quite well defined groups. Infancy covers the first three years of life; the Kindergarten age or Beginners the period of the fourth and fifth years; the Primaries the years six, seven and eight, while the Juniors the years nine, ten, eleven and sometimes twelve. The Period of Youth has also certain natural divisions. The years twelve, thirteen and fourteen represent the Intermediate age—corresponding to the Junior High school age. The years fifteen, sixteen and seventeen represent the Seniors or high school age, sometimes called Older Boys and Girls. The years eighteen through twenty-four is the period of young people. Adult life has not been studied as thoroughly as childhood and youth and does not as yet lend itself to as careful grouping. In this period we have such groups as the young married people, the middle-aged men and women and the older people.

If boys and girls and older people were to enter a church without any previous arrangement they would group themselves according to age groups. An out-of-doors community or church picnic is a good illustration of this fact. The whole philosophy of grading is this, put those of the same age group together and give them the things they need in that stage of development. Grading is not man-made, it is God-directed. We simply put together those of like age. Some of the larger churches which

use complete departmental organizing have a separate department for each of the age groups. Thus there will be the following departments:

Children's Division

Cradle Roll or Infant Department—ages 1–3.
Beginners' or Kindergarten—ages 4–5.
Primary—ages 6, 7, 8.
Juniors—ages 9, 10, 11, sometimes 12.

Young People's Division

Intermediate or Boys and Girls Department—ages 12, 13, 14.
Seniors or Older Boys and Girls or High School Department—ages 15, 16, 17.
Young People's Department—ages 18–24.

Adult Department—ages 25 and beyond

In the Adult Department there may be such divisions as organized classes, Teacher-Training Department, Parent-Teachers Association or Home Department.

Some of the smaller churches and missions will not attempt every department at first but will develop step by step as there is opportunity and a need. However, it is better to recognize departments even though the school is small and the department may be limited to one class. In a certain new Sunday school in a one-room, portable building, the school was organized from the very be-

ginning on a departmental basis. There was one baby, so a Cradle Roll was organized; there were two little girls under six, so a Beginners' Department was found with two pupils and one class; there was one child of the Primary age, so a Primary Department was organized with one pupil and one class. These classes met in opposite corners of the front of the church. There were three Juniors—two boys and one girl. A Junior Department was formed with two classes. There were no intermediates that day but a few young people. So a Young People's Department was formed with two organized classes—one for young men and one for young women. An Adult Department was formed with two organized classes and a Home Department. As the school grew new classes were added, but the departmental organization was put into effect from the first day.

Cradle Roll. The Cradle Roll is the foundation of a Sunday school. Build up a large Cradle Roll and a large Beginners' Department is assured. In two years the children will graduate from the Beginners' Department into the Primary and soon there will be a large Primary Department. Thus year by year a school can be developed from the lower to the higher grades. But if the babies are neglected then there is a small Beginners' Department and an equally small Primary and Junior Department.

In Chicago there was a few years ago a church with a Cradle Roll of twenty and a Beginners' Department of eighteen. A campaign for babies for the Cradle Roll was started. The pupils of the school became interested, the Women's society helped and even the pastor in his calling helped. One day as he was walking along the street he heard a baby crying. He knocked at the door. When he was admitted he found a mother with several children who had just moved into that neighbourhood. She was a member of his own denomination. Not only did the baby become a member of the Cradle Roll but also several children joined other departments of the school and the father and mother joined that church. In a few months the Cradle Roll of that church registered seventy-six babies. In a very little while the Beginners' Department began to grow and soon the room was too small for the fifty little people who came every Sunday.

With twenty in the Cradle Roll there were eighteen in the Beginners. This meant nine to be promoted each year into the Primary Department. In three years on that basis the Primary Department would number twenty-seven. With seventy-six on the Cradle Roll there was soon an average attendance of fifty in the Beginners' Department. This meant a class of twenty-five at least to be promoted each year. In three years there would be

seventy-five in the Primary Department and in three years more seventy-five juniors. This is exactly what did happen.

Then the War came—everybody took up war work. The Cradle Roll was neglected. It was allowed to drop to twenty-five and when this happened the Beginners' Department numbered only twenty. In great concern that church sent a deputation to a Sunday school worker to discover the trouble. When it was pointed out that the Cradle Roll had been neglected and when the church again interested itself in the babies the Beginners' Department grew apace with the growth of the Cradle Roll. It pays to care for the babies; for they not only soon enter the school as members but in many cases older brothers and sisters and even parents become members. A Cradle Roll can be started with one baby. Every baby in every community ought to be on the roll of some church. Why not? The Sunday school that believes in its childhood and develops a good Cradle Roll will increase in numbers.

Kindergarten or Beginners' Department. Many churches try to have in one department all children under nine years of age. This is a mistake except in very small churches, because the older children get all the attention, assume the center of the stage and crowd the little children out. At the age of six, children enter public school. They are at once

different, as all parents know. When they can read and write, they certainly do not belong with the group who have never been to school and cannot read or write. Any church that has courage to organize a Beginners' Department will soon have as many scholars in each department as it had in the united departments. It pays a church big dividends to organize a Beginners' Department and fully equip it.

In a certain church there was a Beginners' Department which met in a small room on the second floor with one teacher and a helper with twenty-two on the roll and an attendance of about fifteen. The church felt that the time had come to develop this department. A careful study was made of the entire building to find the best place for the new department. The best place available was already occupied by three adult classes. To give the department that place meant the shifting of fifteen classes and the putting of the adult classes into the church auditorium. By appealing to the maternal instinct of the Christian women who occupied these rooms the place was made available for the little children. A kindergarten teacher was asked to coöperate in securing the proper equipment. A local woodworker made six kindergarten tables of the proper height. The tables and the chairs were finished in cream enamel. Beautiful curtains were hung at the windows, a piano,

a cupboard for supplies and pictures were provided. An adjoining room was completed in the same manner for the Cradle Roll class—that is for very small children under four years of age.

This equipment was finished the Sunday before Christmas. A Christmas party with many mothers present was the initial scene in the new room. Mothers and children were delighted. The numbers increased each Sunday so that on promotion day, the first of October following, there were sixty-two on the roll. The department now has a general superintendent, an assistant, a pianist, a secretary-treasurer, and six helpers and teachers including a teacher for the Cradle Roll class, with new pupils nearly every Sunday. With the right place to meet, with pretty, attractive equipment and with trained and loving teachers, any Beginners' Department can increase in numbers.

Primary Department. The children of the first three grades in public school can be naturally grouped together. They certainly do their best work when separated from the children under six years of age or when separated from the main school. In a certain school where all the little children have been together, the beginners were taken out and put by themselves. Soon the Primary Department was as large, by itself, as the combined groups had been. In another church the Primary children had been meeting with the main

school for their opening worship. Then a sliding window was closed and two teachers took care of fifteen to eighteen children. In that particular church there was a room which was not in use. It was on the third floor and not well heated. Additional heat was provided, six tables were made, the legs of some old chairs were sawed off so as to make them of the proper height. Those chairs were enameled a light robin blue. Cupboards, a piano, a bulletin-board, a blackboard and some pictures for the walls helped to make the room very attractive. Within a year the attendance had increased to fifty. To-day that room has sixty-one pupils enrolled. It has a superintendent, an assistant superintendent, a secretary-treasurer, a pianist and eight teachers and helpers.

Another church went further and provided not only a beautiful room for worship but six class rooms so that each class had a table and chairs in a room all by itself for the lesson period. This is, of course, the ideal and can be provided in many churches by remodeling an old room and surely can be provided in every new church educational building. A separate room for the Primary Department, with proper equipment and trained teachers, will surely increase the number of boys and girls who attend the sessions of the Sunday school.

The Juniors. Of course the Juniors must be in a room by themselves. They are so full of life

that they annoy the adults. They need plenty of chance to sing, to memorize, to dramatize, to enjoy Bible games and drills, and to do handwork of all kinds. All this can never be done with the classes in the main school. Pathetic as it may seem, fully half the Sunday schools do not have a separate room and department for the Juniors. But what dividends an investment in Juniors will return! In an Illinois school, the Juniors were given the room where the main school had formerly met. The main school took the auditorium. Tables, teachers and equipment were provided. A trained woman took charge. Soon the attendance had more than doubled and there were nearly as many Juniors present each Sunday as there had been pupils in the whole main school before the change.

In another church the Juniors were taken out of the main school and given a room by themselves. There were less than twenty in regular attendance. In this new room, tables were provided for each class. The room was made attractive by means of paint, pictures and curtains. Trained teachers took charge of the work. Within a year that department grew to an average attendance of fifty. Any church that will major in its work with Juniors will surely be blessed with increased attendance of eager, happy and healthful boys and girls.

Intermediates. Strange as it may seem this is the most neglected age in the Sunday school. It

is true that it is a most difficult age to understand and to teach. Nevertheless this is the time when we win or we lose. More children drop out at this age than any other period in life. Do you wonder at this when in the average church the Intermediates have the poorest place to meet, the poorest teachers, the poorest equipment and the poorest lesson helps? If we are ever to solve this problem we must have the best. It is primarily a question of leadership. More study should be given to the securing of the proper leadership for this age. A certain class had an irregular teacher. The attendance had dropped to two. A woman was selected to take this class who had both religion and a love for girls. In a year the class had increased to sixteen.

In a certain New England town the teachers in the Intermediate Department began to demand a separate room for their own worship. There were two big objections: (1) there was no room available; (2) the adults did not want these boys and girls to be absent from the worship period. Time passed by. A study was made of available places. A few of the older people began to be annoyed because of the restlessness of some of the boys. A room was found for the new department. Tables were made for each of the six classes. By means of curtains and screens each class had a place for class study undisturbed by others. A real program

of worship was worked out by the superintendent. The result was that the new department not only increased in attendance but also had a very high average of attendance. Neither the pupils in that department nor the officers of the school would ever consent to a return to the old plan of mass instruction.

Young People and Adults. Surely every school could arrange in the near future for a Cradle Roll, a Primary, a Junior and an Intermediate Department with a superintendent and trained teachers meeting in a room by themselves with equipment which makes possible a real educational program. Any church which will provide adequately for these departments will increase in attendance. The largest schools will go beyond this and provide a department for the high school group, another for the young people, with separate class rooms for each class. In this age as well as with adults the large organized class works best. In the Adult Department there can well be worked out organized classes for young married people, another for men and another for women. The larger classes prefer their own worship program in their own room.

In the smaller schools the adults meet for common worship.

Home Department. Beside the active school a live Home Department will enroll many in home study. The Home Department requires a super-

intendent and several visitors. This department will enroll all people of whatever age who, for any reason, cannot, for a limited time or permanently, attend the regular sessions of the school. This is valuable in small schools and rural communities as well as in large schools and in cities. A good Home Department always makes many new home contacts and increases the attendance of the regular Sunday school session.

In organizing a school by departments it is no longer possible nor desirable to have the whole school together in an opening or closing exercise or to read the lesson in concert. Each department will have the course of lessons adapted to that age. It will be desirable from time to time to bring the entire school together for an assembly period. Days like Rally Day, Promotion Day, Thanksgiving, Christmas—Easter—Mother's Day and Children's Day may well be used for such assembly periods. Any church which will organize its Sunday school by departments will not only increase its attendance but it will do far better work, be able to secure and keep better teachers, and develop finer Christian character.

III

SECURING AND TRAINING THE NECESSARY LEADERSHIP

AN enlarged Sunday school will require more officers and teachers. A modern departmental school must have trained leadership. How can a church enlist and train the necessary teachers and workers? It is the aim of this chapter to show how a church may find, enlist and train the necessary leadership for a growing school.

There are three well established facts that should be taken into account in securing trained leadership for a bigger and better Sunday school.

(1) There are all the teachers, officers and workers that are needed to teach every class and fill every office, already in the membership of any church or in the constituency or community of that church.

(2) Jesus gave a method of finding the necessary leaders.

(3) It is the business of the local church to discover, train and use its own leadership.

It is positively wicked for any church to allow its Sunday school or any department of the school to go to pieces for the lack of teachers or officers. It is wrong to refuse, or neglect to form new de-

partments or new classes when needed, because there are no available leaders. Leadership can be found. It is already there waiting to be discovered, trained and used. Of course, if a church does not believe that it has the leadership or can find it, that church cannot find it. The minute pastors or superintendents or churches say: "We cannot get teachers or workers," that very minute they put themselves, by their unbelief, where God cannot use them to get the necessary leadership. In every church ten to twenty-five per cent. of the people do all the work. In the remaining 75 or 90 per cent. of the constituency there are just as good and sometimes better leaders than are already at work.

Jesus gave a way for finding workers that is absolutely sure. He used it Himself. Thousands of churches have used it. Wherever it has been honestly and persistently tried it has gloriously succeeded. Churches that have neglected this method often have trouble in securing teachers, and even greater difficulty in securing their loyalty, devotion and fidelity.

Here is the method of the Master Himself.

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes he was moved with compassion for them

because they were distressed and scattered as sheep not having a shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers unto his harvest" (Matt. 9:35–38).

A study of this incident will reveal these facts:

(1) He Himself knew the actual needs from personal observation and experience. In modern terms we would say He made a personal survey of a section of the country. *He knew the facts.*

(2) He was moved with compassion. *He cared.*

(3) He presented the needs to the disciples in terms that they could understand.

(4) He set these disciples to do something. He did not try to do everything alone. He sought others to help Him. He asked them to pray that the God of the harvest would send forth labourers into His harvest. They were to pray for more helpers—God sent helpers.

(5) He took time to train His helpers. He spent hours, and weeks and years in training a little group of leaders.

As applied to a local Sunday school the method of procedure would be this. Know the needs of the community by personal visitation and service. Know the actual needs of the school in terms of more helpers. Meet the situation. Feel deeply the neglect of Religious Training and the shortage

of workers. Present these facts and needs to the Christians in the church in definite terms that they can understand. Enlist these Christians in definite intercessory prayer to the Heavenly Father for the workers that are needed. Those who are found are trained for their task. Wherever this method is honestly tried, the workers are found and such teachers and helpers do not need to be coaxed or petted or catered to in order to keep them half-way faithful; for their call is from above, their task is God-entrusted, therefore they are faithful and dependable.

A careful survey of any community will reveal the fact that there are many places of iniquity and vice, much of evil and a tremendous need of Jesus Christ. Any one who visits, teaches, heals or helps in any community will certainly be moved with compassion and long for more power to help and more helpers to serve. This is true whether one is in the city or in the country, in the centers of congested population or in the sparsely settled sections of a mountain district. The need is great in every town, village and city.

What workers are needed in a Sunday school that would minister to its community?—(a) *The Pastor* is certainly needed. Every organization must have a head, every body of people a recognized leader. It is generally admitted that when the pastor is deeply interested in his Sunday school

and in all the people of his community the church will also be interested. A pastor who is a Sunday school man will soon have a better and a bigger school. (b) *The Superintendent.* Surely the Sunday school needs the best person in the church to head its organization. He should be a good organizer and an inspiring leader. (c) *Assistant Superintendents.* Every school needs one or more Assistant Superintendents. They are not to be figureheads but real people with big jobs. For instance, the First Assistant could have charge of the teaching staff, getting new teachers, training the present staff and developing a future group of leaders; the Second Assistant could have charge of the courses of study, select them, see that the supplies are properly distributed and wisely used and that every teacher and department has the best available helps for effective work; the Third Assistant could have charge of all special days and special services of the school.

(d) *A Treasurer.* He should not only receive and pay out money but should have the great task of Christian stewardship training. (e) *The Secretary.* He should not only count numbers on Sunday but should keep accurate individual, class and departmental records of the whole school. The religious standing and development of every pupil should be kept with as much accuracy as the educational standing of the same child is kept in the

public schools. (f) *Director of Music.* This person should not only lead the singing of the main school but should also develop an appreciation and understanding of sacred music in the entire school. (g) *A Pianist.* This person must always be on time and be a good musician. (h) *Superintendents of Departments.* Each department in the school needs a well trained and efficient head who makes a life study of the best ways to teach religion to the pupils of that age. (i) *Departmental Helpers.* In the larger schools each department will need an assistant superintendent, a secretary, a treasurer, an organist, a leader of music and in the younger departments several helpers who look after the children's wraps, seat the visitors, and act as helpers in any capacity where needed. (j) *Teachers.* Every class should always have a regular teacher, chosen for particular qualifications for the age he or she is teaching. The larger organized classes will each have a substitute teacher and each department will have at least one substitute teacher for each year's work.

Every Sunday school, whether it be large or small, requires a considerable staff of workers. The larger the school and the more completely departmentalized it is the greater will be the number of teachers required.

Whenever a new teacher or officer is needed it is highly important to know for what age the

teacher is required or with what age group the officer will be working.

If, for instance, the pastor should know that teachers are needed in his Beginners' and Primary Department, and a teacher for high school boys, he begins to think and pray in terms of these needs. As this is laid upon his heart he presents it to his church at a morning service, at an evening service or at the mid-week service and tells the people exactly what workers are needed and something of the qualifications that such a teacher should have. He does not beg for these. He prays God to put it into the heart of the right person to do this work. As he looks over his congregation or studies the list of available people he makes it a matter of prayer. Some one stands out in his mind. He goes to that person in confidence. In many, many cases the spirit of God which led the pastor to think of that person has led the same person to be willing to do the work. Thus, through prayer, the pastor or superintendent is led to select the right person and through prayer that person has been made ready for the service. The church and the Sunday school that secures its officers and teachers in this method usually has a waiting list of available teachers, and always a spiritual, dependable staff of workers.

Jesus not only selected disciples after prayer but He trained them. There are two big problems

of training: (1) the training of the regular teaching staff so as to make it more efficient; (2) the training of future teachers and workers. In either case there are certain definite things in which every teacher or Sunday school officer should be trained. It is assumed that each worker is a Christian. This is absolutely necessary. "A teacher teaches a little by what he says, more by what he does, most by what he is." If a person has not a genuine Christlike character he cannot really teach. The greatest thing about a teacher is character. The greatest factor in a Sunday school teacher is a Christlike character. Nothing can ever take the place or be substituted for it.

There are five things that a successful teacher must know. (1) He must know the pupil. This has often been called the study of Psychology. If the school is child-centered and the need of the child is the law of the school, it follows that every one who would be successful in teaching must know the child in his developing processes and know how to meet the physical, mental, social and religious needs at every stage of development. Any teacher should know not only the general stages of development in life but in particular he or she should know very thoroughly the characteristics of the age group with which he or she works. Because the characteristics are so different in one age group from those in another age group it follows

that a teacher who is a great success with little children might fail utterly with Intermediates. It is therefore unwise to advance teachers with their classes. Rather promote the children year by year but let the teachers remain in the department where they have learned to do their best work.

(2) *Know how to teach.* Teaching is an art. There are methods of teaching. The teacher needs to know how to take a living message and make it live in the life of another. Without learning on the part of the pupil there is no teaching on the part of the teacher.

(3) *Know the Bible.* The Bible is the great religious source book for all teachers in the Sunday school. The teacher must know the Book. He must love it, study it and live it. Not only the small scriptural selection for the day must be studied but also this selection in relation to the whole. A reverent study of God's Word is absolutely essential for a successful Sunday school worker.

(4) *Know how to teach through practice under supervision.* After a person has studied the methods of teaching he needs to apply them. How much better is it for one to begin to teach under the supervision of an experienced teacher than to begin without any correction from another. Wrong methods will be pointed out. Difficulties will be avoided and many a teacher saved for use-

ful service who otherwise would get discouraged and stop.

(5) *Know how to teach through years of actual teaching.* Experience is the best teacher. After a study of the child, the laws of teaching and of the Bible, and after practice under supervision, the time comes when the teacher must rely upon his or her own resources. When such a time comes, and as the teacher continues in the work, year by year he can become a better teacher through teaching, itself. An experienced teacher is, other things being equal always, the best teacher.

How can this training be given? The local church must train its own leadership if it is ever to have trained leadership. No one from the outside can or will do this for the local church. If a church really believes in the necessity and the all importance of trained leadership it will find a way. The following ways have been successfully adopted by many churches.

(1) *The regular curriculum.* By the adoption of a curriculum that has a carefully graded course leading up to and including leadership training, many schools are actually producing their own trained workers. This course is built after the plans of teacher training classes in high schools. After the regular work in the grades and in high school, a year is given to a thorough review, to definite studies in methods of teaching and to

practice under supervision. So in the church school after a person has had the various courses leading up to the last years of the high school age, a year or two in regular course is given to regular prescribed Leadership courses. This is the best possible method for the training of future leaders—for the best time to train teachers is two years before they are needed. In this way the school has year by year young people who are trained and qualified to take classes.

(2) *Teacher Training Classes.* The International Council of Religious Education, made up of the representatives in Religious Education of all the leading denominations, has outlined a standard Teacher Training course. Every denomination has adopted a standard Teacher Training course of its own based upon the general outline adopted by the International Council but adapted to the needs of its own constituency. Any church not familiar with the standard Teacher Training course would do well to correspond with its own denominational leaders. With this course as the basis various churches work out different ways of promoting leadership training classes. Often the church projects a Teacher Training class, seeking to enroll the present teaching staff and also prospective teachers. These classes meet at various times and places, sometimes at a private home or at the church for one evening a week, sometimes

a mid-week service is devoted for ten consecutive weeks to this all-important work. Where there is a will there is a way.

In many communities several churches unite in a single community school for Leadership training. This has great advantages because better teachers can usually be secured, more courses offered and a large number of people interested. This style of Leadership training is increasing very rapidly. Usually a local, county or state council of Religious Education fosters such a school.

(3) *Correspondence Courses.* Most of the denominations have correspondence courses which can be taken by any pastor, superintendent or teacher. In this way any one who is interested may fit himself for better work even though there is not a regular class in his church or community.

(4) *Reading.* Every school should have a Workers' Library made up of a few of the best books. There should be some books covering the general field of Religious Education and in addition there should be one or more special books for each officer and each department. Often each department has a little library of its own, of books that have to do with the problems of that age group. These books are passed around and read by the various workers. Sometimes one of them forms the basis of a monthly conference of the workers in that department.

Every school should subscribe for enough copies of the *International Journal of Religious Education,* 5 Wabash Avenue, Chicago, Ill., to give a copy to each officer and head of a department. Each denomination publishes special helps for its teachers. These should always be furnished for every teacher in the school.

(5) *Workers' conferences.* Every school whether large or small should have regular meetings of its officers and teachers. These meetings can well combine fellowship, business, instruction, and inspiration. A well-prepared program for these monthly meetings will help the workers in their Sunday school problems.

(6) *Conventions and conferences.* Sunday school conventions and conferences are good ways to give vision, inspiration and instruction to Sunday school teachers. Many a pastor, superintendent or teacher has received ideas and inspiration at these conventions which, when put into practice in the home school, have accomplished wonderful results. A hint to the wise is sufficient. Do not always send the same people. Try sending some new ones each time.

(7) *Summer opportunities.* The summer Assembly or Institute is one of the greatest opportunities before any local church for the development of leadership. These Assemblies are fostered both by the Interdenominational agencies of

Religious Education and by many of the state Denominational agencies. These Assemblies are usually located on the campus of some institution of learning or on the shore of some lake or at the seashore. They combine opportunities for a worth-while vacation at a reasonable price, with advantages for real training. These Assemblies and Institutes secure the best teachers available and offer wonderful courses in all departments of Sunday school life. No school, however large or however small, can afford to neglect the summer Assemblies and Institutes. Money invested in choice young people to pay their expenses in full or in part is money well invested.

(8) *School of Religious Education.* In every community there are a few persons who should take special training in college or university in Religious Education for special leadership. Churches are asking for Directors of Religious Education. Teachers and supervisors for Week Day Religious Training are being needed in many centers.

With all these opportunities open before every church there is no need of any church going long without trained leadership. Such a leadership will improve the work of Religious Education in the local church and community, and will increase the attendance of the Sunday school.

IV

EQUIPPING A GROWING SCHOOL

A GROWING school, like a growing child, constantly needs new things. Some equipment gets worn out and needs to be replaced. Changing methods in teaching requires changes in equipment. No school teacher would think of trying to teach with the methods or the school equipment of the little red schoolhouse of fifty or even twenty-five years ago. No enterprising business man would be seen on the street with an automobile of a model of twenty or even ten years ago. Why then should churches expect to do religious teaching in the same way or with the same kind of equipment as was used twenty-five years ago? It simply cannot be done. The church that attempts it will certainly lose.

Any church can begin at once to secure some needed equipment and in time can get any and all that a growing school and a developing educational program makes necessary. It was said jokingly of one church: "The First church can get anything it wants if it takes eleven years to do it." While this was said to emphasize the slowness of that particular church, it also states clearly that the church could in time secure any necessary

equipment. In most cases it is a lack of vision and of faith. If a church knows what it wants and has faith to ask and to work for that end, it will, as a rule, secure the object of its faith and effort.

It should also be clearly stated and continually remembered that no Sunday school can grow beyond its physical equipment. Every building and every room has a physical capacity. No school and no church can grow beyond its physical equipment. The capacity of any room or building is the number that can be accommodated in physical comfort. Neither adults nor children can be packed into any room like sardines. For a few Sundays during a contest or on special days a room may be overcrowded; but just as soon as the pressure is removed the number will drop to the number of those who can attend in physical comfort. If a room will care for sixteen Beginners, sixteen is all that will ever be in that room regularly. It matters not how many children there are available, nor how much pressure is employed. The only way to get more Beginners is to provide a bigger room. The same is true of a men's class room. If the capacity of that room is twenty-five, then the size of that class will never be over twenty-five. Any outside pressure to stimulate attendance will be of no permanent avail. As soon as the stimulus is removed the number will settle

back to twenty-five. The only way to have a bigger men's class is to provide a bigger and better room.

The same law holds true of the whole church school. If the capacity of the building is one hundred, then the size of the school will never be permanently over one hundred. If additional space, particularly for class rooms and departments, is provided, then the school will grow.

Another fact to be noted is this: any improvement in the equipment of the school, either to replace worn out things, or to beautify existing rooms, or to add anything new, or to enlarge the place of meeting, or to make any change or improvement whatsoever, will result in immediate increase in attendance and in decided improvement in spirit, in morale and in educational value.

It is the purpose of this chapter to indicate the direction in which changes and improvements may be made. To go into detail would require a book in itself. Any church which will begin to improve, to beautify and to enlarge its present equipment, will have a bigger and a better Sunday school.

Any church can be clean. It only requires soap and water and plenty of hard work. It is remarkable what a transformation paint and paper will make.

In every community there are carpenters and handy men who can be secured to mend, repair

and make chairs, cabinets, tables, screens, etc. Often partitions can be put in, a room fixed up or even an addition put on by volunteer labour under the direction of a skilled carpenter. No church is too small, or too poor to begin to do something to improve its teaching equipment. Give the fathers and mothers of the pupils, as well as the members of the church, a chance to exercise their *spiritual muscles* by doing something to improve the Sunday school equipment.

Of course the larger churches will build educational, physical and fellowship units so that the entire church can not only worship in the church auditorium, but study in the church school and learn to live and play together.

A brief outline is given of the equipment that each church should have if it is to carry out a complete program of Religious Instruction. Not every church can secure everything all at once. But every church can make a beginning and secure from time to time the additional equipment that changing methods and a growing school demand. The very worst obstacle is the smug complacence of some churches that have provided wonderfully for a worship program for adults but have never thought in terms of childhood nor of an educational program. When in any church "the hearts of the fathers are turned to the children" (Luke 1: 17) changes can and will be made in the

equipment which will make provision for an enlarging program of Religious Instruction.

The Worship Unit. Practically every church has a worship unit. The adults have provided for themselves fairly well. Into the church auditorium of the average church has been placed the very best that the church could afford. Into this unit has gone the most of the money. The best of seats, of decorations, of windows, of organs, and of other appointments have been put here. In this room has centered the worship and preaching services. Too much cannot be made of worship and the proper setting for reverent participation by all the people. Certainly the Worship Unit needs to be the best, not merely for the sake of the adults, but also for the sake of the children and youth whose hearts are very sensitive to the appeal of beauty, reverence and religious emotions. This room can well be used, not only for the public services of worship, but in many cases for the adult section of the Sunday school and for assembly purposes when the whole school comes together. Most churches use the auditorium in connection with the Sunday school. Until recently the church auditorium was the only place not only for worship but also for study.

Sunday School Unit. Most churches are now providing some place other than the auditorium for the Sunday school. Some churches are build-

ing beautiful, well-equipped educational units with separate worship rooms for each department and separate class rooms for every class in every department. It has been proven that it is just as cheap to build individual class rooms as the old undivided rooms. It has also been demonstrated that it does not take more space. Fifteen square feet per pupil is generally considered the proper amount of space to allow. This can be divided, part in the worship section and part in the individual class room. The class rooms do not take any more space than would be required for tables and screens. Real class teaching can only be done when the teacher and class are separated from the sights and sounds of others.

Most churches now have a room for the Primaries, and, in most cases, they have their own worship programs and courses of study. These children at first were grouped together from the very youngest up to eight or nine. It became apparent to the good women that were working in this department that the older children who could read and write and who were advancing in public school were *lording* it over the little children. This drove out the little ones. On the other hand in some schools where much attention was given to the little people, those who were older grew restless and dropped out. It was thought best to keep in the Primary Department only those who

had entered public schools, that is, those six or over.

With the growth of the Kindergarten in the public schools our leaders in the Sunday school saw the necessity of a separate room for those under six years of age. Thus it came about that the so-called Primary Department was divided into two departments—Beginners and Primary. As the teachers began to develop those of the kindergarten age, four and five years old, it was found that there were soon as many Beginners as there formerly were in the entire Primary Department and that the number of Primary children had also increased to more than compensate for the loss of those under six years of age.

As the Beginners' Departments began to be formed in all the better organized schools it was soon apparent that another problem had to be faced. Children under four began to come with their brothers and sisters. These little tots were eager to come but they did not fit into the games and activities of the Beginners. So a little class of those under four was formed. Whenever such a class was formed with the right kind of teacher the number increased. Thus, very naturally, the so-called Cradle Roll class was formed. Quite often these little children meet with the Beginners for some of the program and then go into a room for special play work and story lessons adapted

to their age and experience. If no room is available there is a separate class for them. In the larger schools the Cradle Roll class have a room entirely to themselves.

Most schools are now caring for the little children fairly well. The next logical step was to separate the Juniors from the so-called main school and give them worship and class rooms by themselves. They need opportunity for Bible drills, games, memory work, music, dramatization and hand work. It is only fair to the adults as well as to the children to separate the Juniors from the main school and give the leadership and program adapted to their age.

The greatest unmet need, thus far, is the Intermediates. But it has been proven by many experiments that when the Intermediates have been given leadership, a room by themselves and the right kind of a program, that not only are they held in the school but also their numbers steadily increase. A separate Intermediate Department is a growing necessity for the larger schools. Specially trained teachers will help greatly in the smaller schools where a separate room is not available.

Even the small country schools can recognize these main departments and provide teachers and special instruction for the various age groups. Surely the worship program in a small one-room

school can be adapted to the various ages and the instruction can surely be graded. The school need never be entirely adult centered.

In the larger schools there are now being developed separate departments for the high school age, for young people and for adults—with a room for worship and class room for each class. These departments emphasize the organized class and fairly large class units.

DEPARTMENTAL EQUIPMENT

Cradle Roll. A Cradle Roll needs a card index of all children, a birthday book and birthday cards, a wall chart for the Cradle Roll room showing the names and ages of all babies enrolled. The Superintendent needs plenty of application blanks to enroll new babies and the best possible certificate of enrollment to be presented to every parent.

Cradle Roll Room. This room needs to be closely related to the Beginners' Department. In the very small schools where there is no separate room available part of the Beginners' room may be set aside for this work. There needs to be one or more tables, five feet long, eighteen inches wide and twenty inches high. The chairs should be eight or ten inches high. Both tables and chairs should be enameled in cream, gray or light blue with appropriate children's designs painted on. This room needs to be very homelike and attrac-

tive. Rugs, pictures and curtains add to the charm of the room. There needs to be a cabinet for supplies and plenty of blocks, toys and other equipment suitable to small children.

A child's bubbling fountain and a child's toilet in connection with the Beginners' should be provided.

This room can also be used as a nursery for the church during the worship service, providing a place where little children may be left under trained leadership while the parents are in church.

Beginners or Kindergarten. The Beginners need to be by themselves. They cannot be handled successfully with the Primaries. Either the older pupils drop out or the little ones are forced out. Any school that will separate its Beginners from the Primaries will soon have as many in each of the new departments as it had in the combined. In other words, by separating, the attendance in these departments can be doubled.

The Beginners need a well-lighted, well-ventilated and attractive room. It should, if possible, be on the first floor, not in the basement nor up several flights of stairs. The room should be furnished with rugs on the floor, a small fireplace, small piano, pictures low enough for a child's range of vision, curtains at the windows. Kindergarten tables six feet long, twenty-two inches high and eighteen inches wide are needed for the hand work.

The chairs should be ten and twelve inches high. If the tables and chairs are enameled, ivory, cream or pale robin blue and decorated with appropriate child designs, and if the curtains, the decorations and the pictures are chosen with special reference to little children, this room can be made a *perfect dream.* In fact it can be made so homelike and attractive that children will love to come and parents will want to send their children.

The children need a place to hang their wraps, a toilet and a drinking fountain.

The teachers need a blackboard, a bulletin-board and a cabinet for supplies.

The space to allow for Beginners is twelve to fifteen square feet per pupil. This gives space for circle work, for marching and for hand work at the tables. Most churches do not provide large enough room for the Beginners. Any lack of foresight in this respect throttles the growth of the entire school.

Primaries. The Primaries (ages 6, 7, 8) need a room for worship which shall be well lighted, heated and ventilated, and which shall be homelike and attractive, equipped with a good piano, blackboard, bulletin-board, cabinets for supplies, appropriate pictures on the wall, and chairs twelve or fourteen inches high. Rugs on the floor, curtains at the windows, growing plants and a fireplace will add comfort and beauty to the room.

For the teaching period each class needs a class room equipped with a table, chairs, blackboard and materials for hand work. For those churches that must of necessity use one big room for worship and class room combined, until larger and better equipment can be provided, a set of screens can be made or curtains can be constructed to separate the various classes. Fifteen square feet per pupil is the proper allowance to make. Of this seven square feet can be allowed for the worship section and eight for the class room. It does not cost any more nor take any more space to provide for individual class rooms when building or remodeling a building than for a single large room. The tables for the Primary can be two feet wide, six feet long and twenty-four inches high. Cream or pale robin blue or light gray enamel paint for chairs and table will add colour and beauty to the department. A small department needs at least three class rooms—one for each year. The medium-sized schools need six class rooms—one for boys and one for girls for each of the three years. The very large schools will need eight or even twelve class rooms.

A place to hang the wraps, a child's toilet and drinking water from a bubbling fountain are also needed.

Juniors. The Junior Department needs a room for separate worship, equipped with a piano,

bulletin-board, blackboard, supply cabinets, maps and pictures. The room should be attractive, well lighted, comfortably heated and ventilated. The chairs should be fourteen or sixteen inches high. Each class needs a table six feet long, two feet wide and twenty-six inches high. The best work can be done where each class has a separate class room. A small school will need at least three rooms—six rooms should be provided where possible, one for boys and one for girls for each of the three years of the course. The large schools will require eight or twelve class rooms. In case individual class rooms are not available, each class should have a table. Screens or curtains can be used to separate the classes for the study period.

Intermediates. The Intermediate Department needs a room for worship, attractive, well lighted, heated and ventilated, equipped with a piano, maps, blackboard, bulletin-board, pictures and a supply cabinet or closet. Each class to do its best work should have a separate class room. Where such rooms are not available each class can have a table separated by screens or curtains during the study period.

High School Department. The larger schools will have a separate department for the high school age. A separate worship room is needed and also individual class rooms. Of course young people of this age should have the best. The room should

be attractive, comfortable and worshipful. Class rooms are a necessity. It is to be remembered that this age responds to large, well organized classes. Fewer but larger class rooms are needed. Often the high school group and the young people are united. And in some instances they are combined with the adults using the main church auditorium or the church chapel for a common worship and then dividing for class work into individual classes in rooms by themselves; where there are no class rooms each class can have a table separated by screens or curtains.

The larger schools have well organized departments for the older young people and also for the adults with separate worship programs, organized classes and class rooms. Organized classes are often very large and have their own rooms.

Let no school fail to make some improvement or addition to its equipment each year. In some instances the church will itself provide in its regular budget for the necessary expense, in other cases individuals can be interested. Some schools have an equipment committee and, year by year, make additions and improvements. The Women's Society of the church or the Men's Club can usually be depended upon to do something for the boys and girls. If a school knows the equipment needed, it can usually, in time, get it. *Where there is a will there is a way.*

V

GETTING AND KEEPING PUPILS

ANY Sunday school can get new pupils. Not every school can keep those whom it gets. The problem of increasing attendance is that of securing a constant stream of new pupils and then so to organize the work as to retain those who have been recruited. It is the purpose of this chapter to outline the methods which, experience has proven, will best retain the loyalty and the regular attendance of those already enrolled and at the same time secure a steady stream of new pupils.

There are three things which every church can do and ought to, if it is to retain those already enrolled and at the same time enjoy a steady and normal growth in numbers. (1) Make a very careful study of the school to discover all weak places and strengthen them. (2) Discover all leaks and stop them. (3) Organize the church so as to discover the last person in the community not regularly affiliated with any local church, and having discovered them to seek systematically to win them for the Sunday school.

Discover the weak places. Every school has

some weak places in its organization. Where are they in your school?

Weakness in Teaching. The first weak place to look for is in the teaching staff. Has every class a regular teacher? Is every teacher a fit for his or her class? The teacher is ninety per cent. of the school. Poor or irregular teachers, as well as a lack of teachers, will prevent growth in any Sunday school.

If it be true, as has been set forth in a previous chapter, that all needed teachers and officers can be found, then it is the first duty of the school and those responsible for its management to discover the right teacher for every class. Nothing will demoralize a school so quickly as a lack of competent teachers.

Sometimes a teacher may be a wonder with one class and a failure with another. A woman had made a great success of a class of junior boys. From a very few she had developed to a wonderful group of twenty-two. She was advanced with the class as they entered their adolescent period. She was not able to maintain order. She was discouraged and wanted to give up teaching. A man was found to take the boys and she was transferred to work with younger children. The class was saved and she again was happy and successful in the work for which she was fitted.

A fine high school girl had a class of four boys

about twelve years of age. She had had them since they came from the Primary Department. These four boys were very fond of their teacher and she of them. A Scout troop had been formed in the church and boys of that age began to flock to the church. This teacher was transferred to an important position as an officer in the Sunday school where she did a fine piece of constructive work. A young man, one of the leaders in Scouting, was asked to take the class. In one year the class had grown to twelve and eight of them became members of the church.

Weakness in Organization. With every class furnished with the best possible teacher the next place to look for weakness is in the organization. Has the school a Cradle Roll? If not, start one at once. Soon every department of the school will feel the effect of the new department. Older brothers and sisters will enter the school and in many cases the parents themselves will join the school that is interested in their baby.

Is there a separate Beginners' or Kindergarten Department? If not organize one, even though there be children enough for only one class. Has this department the proper and necessary equipment? If not begin to get some. Any department can get the things it needs if only it works patiently and persistently to that end.

Have the Primary children a proper place to

meet? Have they the kind of chairs and tables they need? Are their lessons adapted to their age? Is their department rightly organized?

Where are the Juniors meeting? Do they have a place and a program of their own? Is the program one that will interest them and meet their needs? Does this department have the teachers it needs and is the room rightly equipped for good work?

Have the Intermediates the very best that can be secured, the best teachers—the best place to meet—the best lesson courses and lesson helps and the best program of worship, of instruction, of fellowship and of activity? Are these Intermediates being won for Christ? Are they being surrounded with those who believe in them and love them? Is the school actually holding its Intermediates?

If a person should slip on the walk in front of his house and fall, this might be considered an accident. If the next day, in the same way and in the same place, he should fall again, and the next day the same, and every day thereafter the same, what would his neighbours and friends think?

But is not this an exact parallel? For years we have cared fairly well for our boys and girls up to the twelfth year. But just when they need more help, more love and more faith than ever, we stumble and lose them in the same old way. No teacher for them, a poor teacher, no place for

them, no program. Is it a wonder that they have just melted out of our schools? But, thank God, there are churches that have a place and a program for these boys and girls. Whenever a church really cares, and puts on the right program, with the right leadership under the best conditions, Intermediates are wonderful in their loyalty, their devotion and their service. The church that holds its Intermediates will have them as young people and throughout life. This is the crucial age. Is your school holding its Intermediates? Does it want to keep them? Is it willing to pay the price to keep them?

How about the high school age? They like large, organized classes with good teachers who know and understand. They respond to love. They want wholesome, social life. They are eager to do something.

Are there organized classes for the young people? In a church in a western city the pastor made a study of his school to find its weak places. He found only two young men in his school and a small class of young women. He took the two and organized a Baraca class; other young men were enlisted; they worked hard. Within a year the class had developed to an average attendance of twenty and at the same time had contributed eleven officers and teachers to the school. As this class grew in numbers and usefulness the Philathea

class of young women which had been organized also grew to be a large class. These two classes had frequent socials together and became factors in the social and religious life of the school and of the church.

Is there a class for young married people? A pastor in a suburban church once studied his school carefully and decided that the weakest point was with his young married people. A study of the community showed that there were many young married people living near the church. He organized a young married people's class. Frequent socials were held in the homes of members of the class. The class grew, until there was a very large class and in one year he received into his church forty young married people from that class alone.

Two young men went into a suburban Sunday school one hot Sunday in August. They were both strangers, having recently moved into that neighbourhood. They looked around for a class of their own age. There was none. One said to the other, "I will teach if you will be president of a young married people's class." They shook hands over the agreement. The next Sunday each brought his wife and thus the class doubled its attendance. These four went to work and soon there was a large and flourishing class of young married people in that church.

Are there organized classes for men and for women? It is easy to interest men and women in organized classes for the study of the Bible. There are many outstanding Bible classes that are very large and important. Such a class requires a good teacher and a real organizer and promoter as president. In many of the Sunday schools, the Adult Department is the weakest. Such a school cannot and does not hold its boys or its older girls. An organized class for men and another for women will not only enlist the parents, but will hold the boys and girls.

Is the school weak in its organization? Is the Superintendent trying to carry the whole load alone? Then have a monthly workers' conference where plans are made together. The teachers and officers that have helped to make the plans will cooperate in carrying them out. Are the records rightly kept? Is there good music? Is there a happy, expectant spirit? Are pupils and teachers loyal?

Find all the weak places and strengthen them.

Look for the leaks and stop them. What causes boys and girls to leave your school? If you do not know find out. Take a list of a resident people who for two years have dropped out of your school. Visit them. Get their real reason for stopping. These are the usual reasons that will be found:

(a) *Have no teacher.* After attending three Sundays and no teacher a boy dropped out because he thought no one cared. A class without a regular teacher is almost sure to be a missing class in any school.

(b) *Teacher irregular.* An irregular teacher soon makes an irregular class.

(c) *Do not like the teacher.* A misfit teacher may spoil a good teacher and a good class. Not every person is a fit for every age.

(d) *Too much noise.* The funny thing about a boy is this—he does not like the person or the institution that does not make him mind. No child really likes or respects a disorderly school. He will soon drop out.

(e) *Nothing "doing."* Children and young people as well as adults want to belong to a live institution. A dead or a dying school has no appeal. An up-to-date Sunday school with a real program and genuine enthusiasm will draw.

(f) *Too much quarreling.* Children and young people in particular will not stay in an unhappy atmosphere. Love, sunshine, happiness, progress —these are essential to growth.

(g) *Did not win to Christ.* There is a time in every child's life when the soul opens Godward. If that child is not won to Christ and the Christian way of life he or she is almost sure to stop going to Sunday school.

Find the leaks in your school and stop them.

A school that does not hold cannot grow.

Organize to discover and enlist new pupils.

Secure regular attendance. If every Sunday school would secure a higher average of attendance there would be a decided increase in the number present each Sunday. Why should not each pupil expect to be as regular in Sunday school as in day school? Why should not every church expect the same regularity of attendance as the public schools expect and secure?

How can a school secure regular attendance? It can certainly expect regular attendance and plan its work accordingly. In public schools it is considered a disgrace to be absent or late. Why not in Sunday school? In public schools the close cooperation of parents is sought and secured. Why should not the church secure even a closer cooperation for Religious Education? In the public schools there is a close follow-up through teacher and pupils of every absentee. The school is organized to do this. Why should there be less of a follow-up system in every Sunday school? In public schools the promotion of the pupils depends upon regular attendance plus work accomplished. Is it not time for a Sunday school to have some standard for promotion? In the public schools reports are given monthly to parents which show the standing in the school of each pupil. This re-

port also gives the number of times the pupil is late and how many times absent. Surely such a system is needed in our Sunday schools. In other words the time has come to adopt educational methods in our Sunday school and to take the work of Religious Education seriously.

A study of the causes of irregular attendance will reveal such facts as these:

(1) *Lack of home coöperation.* If the children want to go it is all right, if they do not want to there is no special urge on part of parents. They do not go themselves.

(2) *If a child is absent for any cause there is no immediate follow-up.* Parent and pupils get the idea that it does not matter much whether they go or not. But where there is a close follow-up by letter, by other pupils, by the telephone and by personal visitation, a surprising regularity of attendance may be secured.

(3) *The whole family go every Sunday in the automobile.* The automobile is both a blessing and a curse to the Sunday school. It increases the outreach of the school from five to twelve miles. It makes it possible for many more people to attend. Like everything else that is new, people do abuse it. How to have the great advantage that comes from the possibility of the entire family going together into the open for part of a day and yet not turn a holy day into a holiday? How to

retain the blessings of the car and not paganize the Sunday? These are vital questions. Not until parents and churches take Religious Education seriously will there be a right answer to this problem.

(4) *Lack of proper clothing.* This is a real problem among the poor and a vital problem with many families in certain times of financial crisis. There are many ways to help in these cases. Most churches have a Family Fund for worthy cases. One community in New England raises every year at Christmas time a Municipal Fund from all the business men for needy, so that no child need ever stay out of day school or Sunday school in that town for lack of clothing.

(5) *Get out of the habit.* It is easy to get out of the habit of going to Sunday school. A long vacation with the school closed, or the pupil out of town, a period of bad weather, a long illness—there are a score of other causes—breaks up the regular habit. The pupil and the parent do not make the necessary effort to get started again. So they drift and acquire the habit of staying away.

(6) *Moved and are strangers.* This is a very common cause. Of course there are three persons at fault. The people who have moved should get into touch at once with a new church home. The church back where they used to attend should transfer their names to the new center so that

some church could at once look them up. The church where they have newly come should be so organized as to discover and enlist all new families.

Snobbishness. How many children and even adults have had their feelings hurt through the snobbishness of some other child or person!

Find the causes for irregular attendance and remove them. Take your Sunday school seriously. Expect and secure regular attendance.

Organize to find and enlist new pupils. There are several effective ways by which this is being done.

(1) *Community survey.* Once a year there should be a house to house survey of every community. The number of changes in address during any year in any town or city makes this imperative. In most cases this can be done most effectively by several churches in the same town or neighbourhood coöperating in a thorough survey. This involves the districting of the section to be canvassed, the securing of people to do the canvassing, the training of those canvassers and then a careful and immediate follow-up by each church of all available people. One town followed up such a canvass with a ten-week simultaneous campaign in all the coöperating churches for increased attendance in the Sunday schools. A half page advertisement was put in the daily paper each

Saturday. Every school had a very decided increase in attendance.

In one community where the other churches were not willing to put on a survey, an enterprising church did it by itself. The town was divided into fifty districts. A person living in each district was selected. If that person did not know the religious choice of a family he called. No attempt was made to draw away people from the other local churches. But wherever a family of the denomination of the canvassing church was found, or wherever a family was found that was not affiliated with any of the local churches, those families were carefully cultivated by literature and by personal visitation. Several good families were found in this simple way which added both strength and numbers to the church and Sunday school.

(2) *Secure names of new families.* One church had three special ways by which new families in the community were discovered. (a) It had a guest book. All strangers in any service of worship were asked to register. This regularly gave each week the names and addresses of several new families. (b) In each district of the community there were certain people who were always on the lookout for new families. When a new house was built or a flat became vacant, these people sought to find out who the owner or the new occupant

was. (c) The pastor in his regular calling would ask two questions—Have you any relatives living in town? Do you know of any new families in town or in your own neighbourhood?

(3) *Organize the school to follow up all prospects.* All the children for the Cradle Roll would be turned over to the superintendent of that department. All the children of the Beginners', Primary or Junior ages, would be given to the superintendents of those departments. All young people and all the men and all the women would be assigned to the organized classes. Thus each department and class would have a growing list of people to be cultivated and enlisted in the school.

(4) *Secure coöperation of the pupils.* The children are always the best missionaries in securing new pupils. If any church can secure the cooperation of the pupils in looking out for and enlisting new scholars, that church will have of necessity a growing school. Some schools give special recognition to any pupil that has gained a new member for the school. One Junior Department gave a beautiful Bible to the scholar that during a given quarter brought in the most new members—a new member for any class in the school was counted. One class of girls in one year secured forty-six babies for the Cradle Roll and sixteen new pupils for the school. Do you wonder that this class is constantly growing in numbers and

has a high average attendance? A school in which officers, teachers and pupils are enthusiastically working for a better and a bigger school will surely enlist many new pupils.

(5) *Put on an intensive campaign for increased attendance.* It is sometimes of great advantage to put on a short intensive campaign for increased attendance. The natural time for this is in the autumn so as to have the rest of the year to conserve results. In order to get the best results the full coöperation of church, school, officers, teachers and pupils is absolutely necessary. At a regular meeting of the Sunday school workers a goal of attendance is set. This should be large enough to challenge the best effort but not so large as to make it impossible to be reached. There is a fine psychological effect in victory. Each department and each organized class is given a share in the goal. A good live committee should be in charge of the campaign.

Here is the way one church did it. One day the pastor said to the superintendent, "Set a goal for attendance in our Sunday school." To this the superintendent said, "For years I have been trying to get three hundred in our school. I would like to see us reach three hundred." "All right," said the pastor who was an enthusiastic Sunday school man, "we will have three hundred." The Workers' Conference voted to undertake the cam-

paign. The next Sunday there appeared in the church, in the chapel, in every department and class room big window cards with the figures "300" printed on them. Nothing else. Everybody began to ask questions and to work. The following week showed an increase in attendance —a little over 200—the next Sunday a few more. After three or four weeks the committee announced that next Sunday would be "Three Hundred Sunday."

How they did work that week! Every teacher was asked to write a personal letter to every member of his or her class. Every member of the school received a special letter from the pastor and every member of the church and congregation also received a letter. Several articles were prepared and printed in the local paper. When Sunday came there was a spirit of expectancy. But what a day! The first snow of the season made bad walking and driving. But the people came. Their curiosity and interest had been roused. More than three hundred and fifty came to Sunday school that day. Having once reached the three hundred mark it seemed possible to attain it again. And while the attendance on the next Sunday was not quite as large still it was over three hundred. In fact that school combining this special drive with an earnest effort to better the school in every way soon found itself with a regular attendance beyond the three

hundred mark. And the time actually came when an attendance near or slightly under 300 was considered a small school. There are times when a united, intensive campaign for increased attendance will lift the whole school.

VI

WHAT TO STUDY

THE best is none too good for any Sunday school. This is true of the courses of study, as well as of the teaching staff or the equipment. Every teacher should be supplied with the best possible helps in way of maps, models, reference books and study materials. Every child should have the best in the way of physical equipment, in text books and in supplemental helps such as note books, pencils, hand work materials and pictures. The right courses of study help to produce a better and a bigger school.

It is a mistake to think that the only teaching which a pupil receives is the twenty or thirty minutes of instruction by the teacher. *Everything that touches the senses of the child teaches.* The whole child comes to Sunday school. Everything that his eyes see, his ears hear, his nose smells, his tongue tastes or his hands handle, from the time he leaves home to the time he returns, teaches.

What, therefore, is the attitude of the parents toward the school? Do they take it seriously? Do they say, "Let us go to Sunday school"? Do

they set the example themselves by a studied lesson, a liberal offering, an open-minded and a reverent and joyous spirit? Or do they say to the children, "Come now, go to Sunday school"? But *they* never go.

What is the attitude of other Christian people and their children? Do they go? In what spirit do they go? Is the street full of happy-hearted men and women, boys and girls and young people going to God's House?

What is the appearance of the church? Is it attractive? Does it have a lawn and green grass and shrubbery? Is it in good repair and kept painted? Has it beautiful windows? Is there a sweet-toned bell or chimes? What does the House of God say to these boys and girls as they approach the building? For no matter how much the preacher talks about faith and love and sacrifice, if God's House is not beautiful and attractive everything the preacher has said has little effect. Any live church can be painted, kept in repair and made beautiful and attractive.

What does the building say as the pupil enters? Is it clean? Has it been thoroughly ventilated? Is it orderly? Is it inviting and attractive? Is the room appropriately decorated? Is it well lighted? Has it beautiful pictures? Does the room itself teach of God and of spiritual things? Does it instil a spirit of reverence?

What does the equipment of the rooms say to the pupils? Are the chairs of the proper height? Are they uniform in size, colour and make? Are they clean and in good repair? Are the song books adapted for the purpose or are they the worn out left-overs of an evangelistic campaign? Are they clean and in good repair? Is the piano or musical instrument in tune and can it be played? Are there tables for class work? Are there separate class rooms for study, or at least screens or curtains so that a class can study uninterrupted by the sights and sounds of other classes?

What kind of a program of worship is provided? Is it real worship with active reverent participation by all? Is there order and reverence?

What kind of lesson helps have been provided for the teachers and for the pupils? Are these helps selected because they are of intrinsic educational worth and adapted to the age group? Or have they been chosen just because they are cheap or because some untrained person has loudly insisted that they be used? Has every pupil a Bible for use in the class, either of his own or belonging to the church? Is there a good supply of Bibles for pupil use? Are there blackboards, maps and the necessary materials for hand work? Are there cabinets with locks where supplies and any unfinished projects may be kept with safety?

Has every department a room for its own wor-

ship? Are these rooms equipped? Are there individual class rooms in the larger churches for each class in the various departments?

Remember that everything that touches the senses of the pupil teaches. What is your church teaching?

In building a program of instruction it is well to remember that "The need of the child is the law of the school." In other words, the particular courses which are adopted are selected because they will best meet the needs of the pupil for any particular age group. It is evident that the Beginners will require a different course of lessons from the Intermediates, and that the treatment of the lessons will be vastly different. This will require a graded course of studies, giving to each department the lesson material, treatment and application which the pupils of that department require.

What courses should your school use? As a general rule it is a wise procedure for a given school to use the material published by its own Denominational Publishing House. The larger Denominations offer several courses—the Uniform Series, the Group Graded Series, and the Closely Graded Series. Most of the Denominations have educational directors and advisors who will help any school study its own local situation and secure the best possible courses of study. There are also

Directors of local, county, state and national councils of Religious Education. These inter-denominational leaders will also be glad to help any local church or school.

The Uniform Series is the oldest and built around the idea of everybody studying the same lesson at the same time. With the departmentalizing of the school this series is not advisable for the children's work nor for Intermediates. But Young People and Adults continue to use them.

The Closely Graded Series is educationally sound. This series, when once adapted, gives far better Biblical and Missionary training than any other series, is easier to teach and provides better helps for both teacher and pupil. This series of lessons published by the various denominations is based upon the outline agreed upon by the lesson committee of the International Council of Religious Education. There is little doubt but that this course is the best for Beginners, Primaries, Juniors and Intermediates. The courses now prepared and others that are projected for the high school and Young People's groups make them especially helpful for youth. For adults there are a number of attractive electives.

The Group Graded Series is a compromise between the old Uniform lessons and the Closely Graded lessons. In this series a common subject is chosen for the entire school for a Sunday, but

each department has a separate theme and lesson of its own.

In some schools there are teachers of experience and training who select from various courses the one best fitted to his or her own need, using materials both from the Denominational publishing houses and also from independent publishing houses. In other schools there are advanced teachers who are making real experiments in different ways of teaching the living word to living boys and girls. The last word in courses of study has not been written and the ideal series of lessons is yet to be prepared. In the meantime it is safe to follow the advice of the leaders in Religious Education in adopting a course of Sunday school lessons.

One thing should never be done, that is to select any course of lessons simply because they are cheaper or because of the prejudice of a few people who have no Educational training or experience. The best is none too good.

Any curriculum of study for a school will provide at least four things:

1. Instruction; 2. Worship; 3. Expression; 4. Coöperation.

In any complete program of Religious Training, the head, the hand and the heart must all be trained. The mind with its habits and attitudes of thinking needs to be thoroughly motivated by

Christian ideals. The heart with all its wealth of affection must be stirred by the infinite love of God. The hand should be trained in loving, unselfish, Christly ministry. Thus, with head, heart and hand trained, the pupil learns the Jesus way of living and working with others in the home, in the school, at play, in the community, in the nation and in the world.

Instruction. A great deal of emphasis has been put upon Instruction. Perhaps not enough. Surely our pupils do not know enough about the Bible and the Jesus way of life. This phase of the program needs to be strengthened in most schools. But it is a mistake to think that the only things which a child can learn are those which come by the ear. Without learning on the part of the pupil there is no teaching by the teacher. Teaching means far more than giving instruction—it means primarily a change in conduct and character.

Worship. The older type of " opening and closing " exercises in the Sunday school is being rapidly superseded by a real worship program. Worship is a distinct appeal to the heart. In worship there must be a reverent consciousness of the presence of the living God. This produces reverence in attitude and conduct. In worship there is the use of Scripture, music, prayer and giving. In worship there is never any boisterous whooping it up to see who can sing the loudest. In worship there

is never any drilling of new songs or learning of new Scripture. True worship means participation by all. Worship stirs the heart, deepens convictions, inspires the mind, awakens the conscience and leads to definite action. *O come let us worship!*

Pupils follow their leaders. Where teachers and officers truly worship the children enter into true spiritual fellowship with God.

If a school is departmentalized each department will have its own worship program, using such songs, prayers and Scripture as the pupils understand. The reverence of sacred things is a beautiful heritage to give to any pupil in any department in any Sunday school. This can best be done through worship. It goes without saying that the worship program is carefully and prayerfully worked out around the central theme of the day.

Expression. Every impression seeks an expression. Every truth of God put into a pupil's life needs to be translated into the experience, conduct, habit and character of that pupil. It is not enough to tell of the love of God. That love must be expressed in the love of the pupil toward those whom the Father loves.

How important it is that the pupils should be taught to do something to express their thoughts. Something made by the hand may make concrete a mental picture. If this hand work is made for

some one else; if in the making of it the thought is emphasized of doing it as Jesus would do it or have it done; if the work require the thought and coöperation of others, it has great educational and religious value.

The Christian virtues need not only to be received into the mind but expressed in conduct and service. Only those things which we use do we really remember. As we live and use any truth of God we not only remember it but we are more deeply interested in it and want to know more. Perhaps this phase of our Educational program is weakest in most schools. There is not enough of emphasis upon doing the things we know. "*Be ye doers of the word and not hearers only.*"

Coöperation.

Working together the Jesus way. The hardest art to learn and practice is the art of living together. How to make friends? How to get along with other pupils? How to be attractive? How to hold friends? How to be easy to live with? These are problems that every boy and girl, youth or adult faces constantly. There is a Christian way of living together—unselfishly, lovingly, helpfully and sacrificially. Where can youth learn Christian home making, Christian business methods, Christian industrial adjustment, Christian national relations and Christian international relationship and world friendship except the church of the living

Christ teach them? Who will do this if the church fails?

Where can the Jesus way of life be learned and applied better or more thoroughly than in the Sunday schools of the world?

The program of Religious Training is being constantly enriched. The following concrete illustrations indicate the direction in which this enrichment is being made:

A correlated program. The whole program a unit—worship, music, memory work, stories, dramatization, games, hand work, all centering in a common theme for the day. Where there is a Junior, Intermediate or Senior society the work will be supplemental to the corresponding work in Sunday school—doing the things for which there is not time on Sunday. Week day and vacation schools will also be arranged so as not to duplicate the Sunday work but rather supplement and enrich it.

Music. Music is the language of the soul. Nearly everybody loves good music. The interesting fact is, that children enjoy good music better than ragtime or jazz. Good songs, good musical instruments, good leaders in sacred music—these are now demanded not only by skilled musicians but by the children themselves. A singing church is possible if the Sunday school becomes a singing school. There is a strong move

toward real worth-while music in our schools. Accompanying the tendency is a demand for high grade educational hymnals, good musical instruments that can be played and that are kept in tune, skilled pianists and trained leaders. Once children and young people have had a taste of good music they will sing, by their own choice, the best songs. Our Sunday schools sing the kind of songs and enjoy the kind of music that they have been taught. The trend is clearly toward good music.

Story Telling. The oldest and best method of teaching is story telling. Like music, a story is a direct appeal to the emotions. Every one loves a story. The Bible is the greatest collection of stories ever written. The parts of the Bible easiest to remember are the stories. Much of the Bible was repeated from generation to generation by the story teller long before it was put into written form. Perhaps that is the reason why it appeals so powerfully to children. Anyhow a story teller can understand and interpret the Bible better than any one else for childhood and youth. The story has found its place in modern education and especially in the Sunday school. Bible, missionary, character and nature stories have a real and a growing place in the modern Sunday school.

Dramatization. Every child loves to dramatize. He loves to act out life situations. Play is instinctive in the heart of a child. The Bible is full

of dramatic situations. The Lord's Supper and Baptism are great dramatic presentations of the essential facts in the Christian religion. Two forms of dramatization are used frequently in the Sunday school—the spontaneous and the studied. In the first the children, without learning parts or with little or no scenery or costumes, simply play out a story. In the second the children learn parts and have more or less scenery and costumes. The field of Dramatization, extending into Pageantry, offers great opportunities for a wide-awake Sunday school.

World Friendship. Many schools are definitely teaching World Friendship through stories, dramas, study and giving. Many schools give regularly for work of children in other lands. This field is so rich in possibilities that every school ought to begin to cultivate World Friendships on the part of its pupils for the boys and girls of other lands.

Visual Education. The eye is quicker than the ear. The mind retains more vividly the things it sees than the things it hears. More and more visual education is being recognized by all educators. Pictures on the walls and in the lesson helps, pictures to illustrate the lessons, pictures of men, places and events—beautiful pictures are used everywhere. Who can forecast the future possibilities of pictures in Religious Training?

Art and Beauty. Beautiful pictures by famous

artists; thrilling compositions by the foremost musicians and stirring songs by the inspired singers of the world; enchanting poetry by the poets of the ages; great stories and sermons by the gifted prophets and wise men of the world—what a contribution art has to give to religion in making available the beauty, the soul power and the inspiration of the great artists of the world!

Hand Work. Every person is a born producer and creator. Everybody wants to make something—and what is more, every one is happy in the act of constructing and proud of the finished product. Hand work has a growing place in the Sunday school. It is no longer put in as "bait" or as "busy work." Hand work can be both interesting and at the same time have distinct Religious and Educational values. The possibilities in this field are unlimited. Out of the many experiments now being made, some far reaching results are sure to come.

New Experiments. The last word in Sunday school work has not been spoken. The best and most satisfactory methods of work have not all been found. The Sunday school of to-day is vastly more interesting, more attractive and more effective as a Religious agency than the school of other days, but the school of to-morrow must be far better. The program is being constantly enriched. New experiments are ever being made. Many

schools and teachers are earnestly seeking better ways to do the task of Christianizing the pupils. From these experiments and from new discoveries to be made in the future we may confidently expect that the Sunday school will continue to improve and enrich its curriculum.

VII

PROBLEMS IN ADMINISTERING A GROWING SCHOOL

IT is perfectly true that there are certain problems which call for wise solution in administering a modern, growing Sunday school. It means an entire change in point of view. The unit of such a school is the department and not the class. It is no longer possible to have the unified opening and closing exercises of the whole school. The lesson cannot be read in concert nor a lesson talk given by the Superintendent, because the various departments have different lessons, and each has its own worship program. The older people miss the bright faces, the hearty singing and the enthusiasm of childhood. Most objections come from the older people.

This chapter raises a few of the common problems which every school faces when it attempts to become a better and a bigger school.

How produce school spirit? With an enthusiastic Superintendent, and a common service with everybody present at the opening and closing, it was possible in some schools to produce a fine school spirit. Such a spirit is the result of leadership on the part of the officers and teachers, and coöperation on the part of the pupils. It is pos-

sible to develop a better school spirit by departments than with the whole school in one room. There may be more enthusiasm, larger numbers, better work, and truer loyalties. The teachers and workers of each department have frequent, regular meetings to plan the work, to increase attendance and to follow up all absentees. Then, too, the heads of the departments, together with the pastor and the general school officers, form a Sunday school cabinet. This cabinet or executive committee of the school cares for most of the details of the school administration and meets frequently. Then once a month there is a meeting of all of the officers, teachers, heads of departments and presidents of the organized classes. This is the real governing body of the school. Usually this conference meets on a fixed day each month. The monthly program usually provides for a fellowship supper, a departmental conference, a general business session of the entire group with reports from each department and with recommendations from the Sunday school cabinet. After the business session there is usually a period of inspiration, conference or study, at which time, through speakers, conferences and books, the entire group of officers and teachers are inspired and instructed for their task.

A difficulty is often faced in securing some one to get this supper. This has been beautifully pro-

vided for by asking each of the departments, in turn, to provide the supper. Each person who attends pays a nominal sum which represents the actual cost of the meal.

Some superintendents complain that the teachers will not attend. This difficulty is usually overcome if the meetings are regular and on a fixed date each month; if some one is delegated to see each teacher personally, if the meetings are not too long, and if they are interesting and constructive.

These regular monthly workers' conferences are the heart of the school. In them spirit and enthusiasm can be instilled. In them plans can be presented, discussed and adopted. Thus each teacher helps to make the school plans and will therefore be loyal in carrying them through.

Without a monthly workers' conference the ordinary school faces autocracy or inefficiency. If the superintendent is an efficient executive he goes ahead and runs the school as a one man affair. People are apt to call him autocratic, especially if he has been in his position many years. On the other hand, if he is not a strong executive things go slip-shod. The whole school lacks organization. The only way to escape a one man school or inefficiency is for every officer and teacher to have an equal share in the making and in the carrying out of the school plans and program. *All this produces school spirit.*

A new Superintendent once asked a Sunday school leader the one best thing for him to do to help him be a successful Superintendent. The answer was: "Have a Monthly Workers' Conference."

How to get a School to make necessary changes in Organization? Do not force it. Educate the people. A teacher training class in the local church or community has often resulted in needed changes. A delegate, sent to a summer Conference or Assembly, has often been the means of awakening a whole church or even an entire community. A visit to a wide-awake school or an efficient department in another church or community, has often produced splendid results. A few well selected books, studied and read, have given the right emphasis. Inspirational messages by Sunday school experts has led to improvement in thousands of instances. A visit, by invitation of the school, of some well known Sunday school leader, to study the local situation and make suggestions for improvements, has helped many a pastor or interested worker to start something in the local school.

It is a mistake to think that, because everything cannot be done, there is no use to attempt anything. Begin with the simplest and easiest things. Do them. Note the results. Tell others and gradually introduce other improvements. Because

a school is small, or has little modern equipment, is no excuse for doing nothing. Some of the highest grade work is being done in the small missions, or the small rural churches.

The first and most important step is to get a regular monthly meeting of the officers and teachers. This group, when once it begins to study and work together, will accomplish remarkable results.

How introduce Graded Lessons? Very frankly, these lessons cost more and require trained teachers. Again, we say, do not force an issue. Begin with the kindergarten or primary ages. Practically no one would or could, for one minute, choose the uniform lessons for these departments in place of the splendid lessons now available in the Graded course. Begin where you can, then, as the children are promoted into the next department, use the graded work there. In a very short time the entire system may be introduced, naturally and without opposition. Very seldom can the entire graded system be substituted throughout an entire school, at one time, without too much opposition.

Get a Committee on Curriculum. Secure samples of the graded and ungraded material. Compare them carefully. Do not allow the added cost, or the prejudice of some untrained person, to determine so important an issue.

How get teachers to be faithful and really to teach? Have some real standard of teaching. A school that has a low standard will get low grade teachers. A school that has a high standard of teaching, and holds it, can get good teachers. Replace an unfaithful teacher at once. It is far easier to get and keep well qualified teachers where a school has a departmental organization and separate class rooms. Indeed, it is next to impossible to get trained public school teachers to work in an ungraded, undepartmentalized school. As outlined, in a former chapter, any school can get all the teachers it needs, and, furthermore, it can get the kind of teachers that it wants.

How get the church to build a new Educational equipment or to remodel the present building so as to do Departmental work? This, too, is a process of education. One church was about to build a new building. It had selected its lot and approved plans for an undepartmentalized type of a building. That winter a teacher training class was conducted in the church. One young man applied the lessons to his own church and to the new building and found that the proposed new building was entirely unfitted for a modern Sunday school. He sent away for everything he could find on church and Sunday school architecture. He saw clearly the mistake that the church was about to make. He selected another young man and, night after

night, presented to him the arguments for a different type of a building. He converted him to the educational type of a building. Those two young men quietly took the members of the building committee and the officers of the church and patiently, lovingly, persistently presented the arguments for an educational type of a building. The result was that the church voted to change its plans and to build its educational unit first. This was built and fitted for real Sunday school work. It was easy, a little later, to build the church worship unit.

A church has thought so long in terms of adult life that it is not easy to have it begin to plan for youth. It can be done. It may take time and probably will. But when it is remembered that a new building or extensive remodeling fixes the type of work for the next twenty-five or more years, it is important that no mistake be made. Fortunately there is abundant literature available for any church through its own Denominational leaders or through Interdenominational leaders in Religious Education. Sound advice can always be secured from leaders in Religious Education for any church planning to build or to remodel its plant for Sunday school work.

In building new Sunday school room, what mistake is most often made? The mistake most often made is inadequate space for the children's de-

partments. The departmental rooms for the Beginners, Primaries and Juniors are almost always too small. Intermediate and the high school age are also poorly provided for. Many new and expensive buildings are too small for the children a few months after they have been built.

How finance the Sunday school? Many schools are financed generously from the church budget. Alas, too often, the Sunday school has a very meagre allowance. Many schools finance themselves through the weekly class offering. One school decided to make the Sunday school offering a training in stewardship. Accordingly duplex envelopes were ordered for every member of the school. Then each department took definite pledges for the school expenses and for benevolences from every pupil. The coöperation of parents was always secured in the case of the children. After the pledge had been filled out and returned the pupil was given his envelope. Each Sunday the teachers collected the envelopes and took them home and entered them in a class book. If any child was absent, he brought his envelope next Sunday. If any pupil became delinquent he was checked up at once by the teacher. Each pupil was taught the principles of stewardship, was encouraged to make a pledge and to pay it. An honour roll was printed of all pupils who at the end of three months had paid in full. This method

not only provided ample funds for the school but established definite Christian habits in the lives of the pupils.

Under the Departmental plan of a school what does the General Superintendent do? He is no longer chosen because he is a good platform man or a good promoter. He is chosen because he is an educator and an administrator. He visits the various departments and keeps in close touch with the entire school. He knows the weak spots and seeks to strengthen them. He secures harmony and coöperation. He secures, in his departmental heads, the best possible leaders and coöperates with them in raising the standards of each department. He is in a very true sense *the General Superintendent.*

Where does a Director of Religious Education fit into this scheme? He is a director of the entire Religious Education work of the church. He is interested in the Sunday school, but that is only a part of his work. He must develop the Young People's organizations, the various children's organizations and clubs, and see that their work is correlated with that of the Sunday school and other organizations. He has oversight of Missionary and Temperance education, of the Week Day school of Religion and of the Vacation school. The Director of Religious Education is not an assistant or an errand boy of the pastor. His work

is under the general direction of the pastor and always in closest coöperation with him. He does not, as a rule, become the General Superintendent, although he works very closely with the Superintendent and with the teachers and officers of the school. He is the efficiency expert that studies the school and makes suggestions for improvement and for necessary changes.

What is the Pastor's place in the Sunday school? The pastor is the administrative head of the entire church. The Sunday school is a department of the church. The superintendent should be elected by the church and responsible to the church for the faithful discharge of his duties. The pastor is the pastor of the Sunday school and as such is the superior officer of the school. If he is wise he will interest himself in his school. He will become a student of Religious Education. He will know how to direct this part of his work, but the detail, administrative work of the school he will commit to the General Superintendent and his corps of workers. If a pastor is vitally interested in his school it grows—if he is not it decreases in numbers and in effective work.

What is the value of a church Committee on Religious Education? Every church should have a correlated and complete system of Christian training. The Sunday school is one unit in that system. There are the Young People's organiza-

tions, the boys' and girls' clubs, women's societies, men's organizations, Vacation school, Week Day schools of Religion, Mission study class, Schools of Missions and night schools—all doing more or less in the field of Christian training. The church Committee on Religious Education is the committee of the church that studies, correlates and develops a complete system of Christian Training for the entire church.

How maintain discipline? Children do exactly what they are expected to do and what the older people themselves do. Discipline in any school is largely the attitude of expectancy on the part of the adults, and the example of older people. These two things, plus a well constructed, interesting program, will solve any ordinary case of discipline. If there is no program, the pupils will make one of their own. If the leaders do not have a program and start it, the pupils will start one. If the program halts and hesitates, the pupils will inject their own. If the leaders of any church expect reverence and are reverent themselves, and if they will provide an interesting program and keep it in operation until the end of the period, there will be little or no disorder or irreverence.

Should the Sunday school close in summer? Why should it? Is it teaching too much religion? Study your community and see the real summer needs. Why not try some real summer plans?

Usually a school goes to pieces because the leadership of the school goes away. Why not develop a summer leadership? Why not take a lesson from the Vacation school and have a Vacation Sunday school? In the ordinary community the children do not have over two weeks vacation during the summer. The rest of the time they are in their own homes. There are a few communities where all the children go away. Are there Sunday schools for them in their summer homes?

For many schools the summer is the very best time of the year for a Sunday school—roads are better, more people are home and more summer visitors than any other season. Before your school decides to close up for the summer be sure that it is the best thing for your church and for the community. Remember that the use one makes of his free time of life decides, more than anything else, his character.

VIII

WINNING FOR CHRIST

A PUPIL that is won for Christ will be disposed to stay by the school that has won him. He is almost sure to find some other friend and bring him to the school that has won him to Christ. A pupil that is not won for Christ is almost sure to drop out. It is the aim of this chapter to outline those simple fundamental methods by which Sunday school scholars can be won to the Lord Jesus Christ. These plans when followed will not only result in pupils making decisions for Christ but will actually increase the attendance of the school.

It is comparatively easy to build a growing Sunday school in a deeply spiritual, evangelistic church. It is entirely possible to have a strongly Educational program of Religious Training and at the same time a Spiritual and Evangelistic atmosphere. In fact Religious Education and Evangelism belong together. There can be no true Evangelism without Education. There can be no full Education that is not shot through with Evangelism. Evangelism is the heart of Religious Education.

Every Sunday school teacher should be an evangelist. It is the supreme responsibility and opportunity of each teacher to win his or her own scholars to the Lord Jesus Christ and to develop them in the Jesus way of living. Teaching in a Sunday school involves far more than the impartation of Biblical facts. Real teaching means such a presentation of truths as to cause the truth to be accepted and lived. The Sunday school teacher is presenting the central personality of the Bible—Jesus Christ. Unless He is accepted as Lord and Master and His program of living adopted and lived, there is no real teaching on the part of the teacher.

Evangelism in the Sunday school involves at least three things: (1) The presentation of Jesus as Friend, Saviour and Lord. (2) The personal acceptance of Jesus Christ as Saviour and Lord. (3) Development through the years in Christlike service. Hence every teacher should present Biblical truths through all the known arts of teaching. He should expect the personal acceptance of these truths, and above all the personal acceptance of Jesus Christ. He should expect that those who do accept Christ should grow to be Christlike in character and service.

The Sunday school teacher has a most fertile field for evangelism. A few years ago a survey was made of thirty-five Sunday schools. Repre-

sentative schools were chosen, some large city churches and some missions, some downtown and some suburban, some town and some rural, some American and some foreign-speaking. Altogether these churches represented a fair cross section of the religious life of our country. Among other things it was ascertained at what age the teachers and officers became Christians.

These interesting facts were found: (1) Fully sixty per cent. of the active teachers and officers of these thirty-five schools became Christians and members of the church by the time they had passed their twelfth year. (2) There were a larger number around the twelfth year and the sixteenth than at any other time, and (3) only one out of ten became a Christian after the twentieth year.

In other words, ninety per cent. of Sunday school teachers and officers became Christians and members of the church before the twentieth year. And to prove that boys and girls in youth do know what they are doing and will hold out and become good Christians, one has only to look at the teachers and workers in the Sunday school. Every one will surely agree that these are among the very best Christians in every church. Ninety per cent. won in youth. Ten per cent. won in adult life. Surely youth is the golden opportunity for evangelism.

If a business man had one department of his

business which yielded him ninety per cent. of his net profit, and did not cost over ten per cent. for upkeep, he would most certainly not neglect the profitable department.

In addition to children and young people the Sunday school has in its enrollment many adults. It also has splendid home contacts. Whenever any one begins to study the Bible it is a much easier task to win that person to Jesus Christ. Every child is the key to a home. The field of Sunday school evangelism includes therefore not only boys and girls but also adults in this school and parents in the home.

Every teacher in a Sunday school, especially he who is teaching pupils above the age of nine, has a unique opportunity and a great responsibility to win the pupils to Christ. How can this be done most effectively? Any teacher who will prayerfully and conscientiously follow the following simple rules can become an evangelist for his or her class:

(1) *The teacher must be living a Vital and Attractive Christian Life.* Some one has well said: "A teacher teaches a little by what he says, more by what he does, most by what he is." The prayer of Jesus for His disciples must ever be upon the lips of a teacher—"For their sakes I sanctify myself."

(2) *The teacher must recognize "The Seasons*

of the Soul" and coöperate with God in the times of His workings.

Although youth is the time when most people are won to Christ, it is also true that in the period of youth there are seasons or periods when the soul is more sensitive to the Christian message. If one will remember his own experience or observe carefully any group of young people he will know the truth of this statement. Every teacher should know the religious crises of youth and should strive to meet them intelligently.

There are four periods of deep religious interest in youth.

The nine-year-old. For the child that has had good home training and a good spiritual Sunday school there is often a beautiful religious awakening at the age of nine or ten. This should never be forced, but when it comes naturally it should be treasured by home and church as one of the choicest gifts of God.

The twelve-year-old. Every boy and girl around the twelfth year is religious and can be easily won to the Lord Jesus Christ. Was not Jesus twelve years when He had His religious experience in the temple? This is God's marvelous plan to prepare the soul for the enlarged responsibility which is soon to follow. In other words God wants Christian bodies. So before the body grows, the soul awakening comes. Many conversions come in this

period. If we were doing our work as we ought to do it we would win practically all at this time.

The fifteen-year-old. There is a religious interest around the fifteenth year. When the body is growing so rapidly, all other interests are in the background, including religion. But when the bodily growth is somewhat completed and the new powers are functioning, and just preceding or accompanying the great social awakening there is a religious awakening. Many conversions come at this time. Many reconstructions are made and many life decisions are formed. It is very evident that God gives this religious interest for the purpose of Christianizing the social life of youth.

The eighteen-year-old. There is a period of religious interest around the eighteenth year. Both social and physical forces are strong, but the dominant faculty of life is now the intellectual. It is quite evident that God's plan includes not merely the physical and social forces of life, but also the intellectual. God wants the brain power of the world Christian. Hence the appeal must be made in terms of the intellect.

The appeal in each of these periods is different. It is very evident that a twelve-year-old boy and a young man of eighteen cannot be won in the same way. It should be remembered that one does not need to produce a religious interest; that interest

is already present as a dominant note in the life. For the child of twelve that has the background of home and Sunday school, it is as natural for him to accept the Christian life as it was for Jesus at the age of twelve to say to His mother, "Did ye not know that I must be about my Father's business?" A word of encouragement from parent, teacher or pastor will lead many at this early age of soul awakening into a joyous life with Christ.

For those in high school around the age of fifteen or sixteen, there are three natural approaches. (1) The social, (2) the idealistic, (3) the love. Just when young people become conscious of social living, are interested in one another and want to have their good times together, is a splendid opportunity to win for the higher life through the influence of friends and companions. In this period idealism is high. What greater challenge than the idealism of Jesus and His appeal for consecration, sacrifice and fidelity? This also is the period of deep emotion. Love is the master emotion of life; youth can be loved into the Kingdom. As one worker said: "Isn't it wonderful to love young people into the Kingdom?"

For those in late high school or in college, or just beginning life work, there are two natural approaches—the intellectual and the altruistically practical. Young people in this period are asking

these questions: Is our religion reasonable? Is it workable down here on earth? The best answer ever given to inquiring youth is the answer of the Master Himself when once His disciples asked about His teachings. He said: "If a man wills to do, he shall know." It is the test of experience. Try it and see for yourselves, is the answer of Jesus. In this period of life youth must transfer its faith from the basis of information handed down by parents and teachers to the basis of personal experience.

The Teacher's Message. The teacher who teaches to win to Christ must have a vital experience with Christ. A teacher who has the witness within himself, and who has tested the truths of the Gospel, and found them real and of personal value, has a message to which others will listen. A teen-age boy said to such a teacher: "I do not believe all the Bible." She smiled and said: "I have been expecting you to say that before long. It shows that you are beginning to think for yourself instead of just taking what I say. There was a time when I was about your age that I had such ideas myself. But now," she said, as she looked him square in the eyes, "if I were the only person on earth who believed the Bible, I would still believe in it because I have lived and tested its truths, and they have become a part of my life. And some day," she continued, "you will believe the

Bible in the same way." Here was an understanding heart in one who knew Christ from a rich personal experience.

The message must be adapted to the age and experience of the pupils.

The teacher must not only have a message which grows out of a personal experience, but this message must be adapted to the age and experience of the pupils. A teacher would not teach the same lesson in the same way to a junior boy and a class of men, to intermediate girls or young ladies. In other words, the teacher must know the physical, mental, social and religious background of the age which he would teach. This is absolutely necessary. A splendid Bible student who had a genuine religious experience failed with a class of twelve-year-old boys because he taught them as he would have taught a class of men. As a result, he taught over their heads and did not interest them.

The Teacher's Method. Besides being a good Christian, and having a vital message adapted to the age group of pupils, the teacher who would win must have a simple method of Evangelism. The following methods have been fully tested and always produce results in decisions for Christ, and growth in Christian living. (1) *Expect Results.* "Be it unto you according to your faith" is a good motto for a teacher to adopt. "Ask and ye

shall receive, seek and ye shall find, knock and it shall be opened unto you." "Ye receive not because ye ask not." (2) *A Survey.* Every teacher of every class above the primary age should make a careful and accurate survey of his or her class. He should find out the full name and correct address of each scholar, and whether each one is a Christian, a church member or growing as a Christian.

A card like this can well be used:

INFORMATION CARD

Name .....
Address .....
Class in S. S.....Age....
Christian?.....Member what Church?.....
Growing in Christian Life?.....
Father Christian?.....Member what Church?.....
Mother Christian?.....Member what Church?.....
Chum Christian?.....Member what Church?.....
What greatest obstacle to Christian Life?.....
What the most natural approach?.....
Who has most influence?.....

(3) *A Prayer List.* Each scholar is put on a prayer list by each teacher and prayed for daily by name. Sometimes the teacher will ask the Christian members of the class or some one else to join in a prayer league for the non-church members of the class. A good prayer list is as follows:

MY CLASS

1. Name .....
   Address .....
2. Name .....
   Address .....
3. Name .....
   Address .....
4. Name .....
   Address .....
5. Name .....
   Address .....
6. Name .....
   Address .....

My Purpose: The Spirit helping me, I will pray and work for the salvation of the above-named persons.

Name .....

(4) *Personal Interview.* After the teacher has prayed daily and by name for his scholars, he is to see each one personally about becoming a Christian. This personal interview ought not to be before other members of the class or even before parents, though the parents should be visited and their coöperation enlisted. If possible, this interview should close in prayer by both teacher and pupil.

(5) *Coöperation in Decision or Declaration Day.* If such preparation as has been outlined above has been made by the teachers in any Sunday

school covering a period of six or eight weeks, then the time is ripe for a simple and beautiful declaration day service in the school or in a department of the school.

For many of the scholars this will not be a decision day but rather a declaration day. The plans, as outlined above, should be followed carefully by each school, no matter how large or how small. The actual conduct of a decision day will differ with the size of the school. In the larger schools it should be by departments, that is, the juniors by themselves, the intermediates by themselves, and the young people and adult sections by themselves. This can be done simultaneously on one Sunday or on successive Sundays. The superintendent of the department, the general superintendent, or some well-known and experienced worker in religious education should conduct the service. Care should be taken not to subject the school to an unknown person or to wrong methods.

This service can be made one of the most impressive and at the same time one of the most fruitful occasions of the entire year.

Have a spiritual period of worship. Make all announcements. Take records, offering, etc. Arrange with the pastor to take as much time as may be needed. If church service is at eleven o'clock and you are not through on the minute, let the church service wait. Let nothing interfere with

this decision service. Do not attempt a lesson. Let some one present the claims of Christ, simply, directly and challengingly. The biggest appeal is this: "It is the right thing to do." Not to accept Christ is not the right thing to do for any one. Do not talk long—ten or fifteen minutes is long enough.

There are two general methods in use. (1) Signing of cards by classes, (2) Coming forward.

A Signing Card. If the cards are used by teachers, it is the good plan for the one who is conducting the service to ask the teachers to come forward. Sometimes a few of them can be asked for their personal testimony telling when they became Christians and the value of the Christ to them. Each is then given cards and, after special prayer, sent back to his class. The decisions are secured by each teacher in his or her class.

This is a good form for a card:

DECISION DAY CARD

My Declaration for Christ and the Church

I do now accept Jesus Christ as my personal Saviour and Lord.

I desire to become a member of this church.

I do reconsecrate myself to Jesus Christ and dedicate myself to some definite form of Christian service.

Name.....

Date .....Address .....

Coming Forward. In decision services God always honours a personal testimony. The leader asks the pastor to come to the front and tell briefly how old he was when he accepted Christ, the joy it brought, and his desire that every other person in the school should accept God's wonderful love gift. The superintendent is called to the front with the pastor to give his testimony. Then, let eight or ten be called, one by one, to stand with pastor and superintendent to tell how old they were when they accepted Christ, that they are glad they did it, and that they recommend their Saviour to all others. In this group include young men and young women, well-known Christians, boys and girls, and, where possible, the oldest and the youngest Christian present. These brief, earnest testimonies emphasize the fact that they accepted Jesus in youth, or that they regret that they did not take the step early in life. Such personal statements create a wonderful atmosphere. These persons also form a reception committee for the new Christians.

The Public Confession. The leader calls for a brief prayer and asks those who have accepted Jesus, but have not publicly confessed Him, to come forward and take the pastor by the hand and say: "I have accepted Jesus as my personal Saviour." Also, those who, for the first time, accept Jesus, come forward and say: "I accept Jesus

as my personal Saviour." Ask all the people to pray. Remind the pupils that God is now calling them. Tell them to listen to God's voice and to do at once that which He asks them to do. Let there not be too much urging from the leader—let the urging come from God's voice within. Soon they will begin to come, one by one—then, perhaps, nearly a whole class—seriously, joyously, eagerly. Sometimes a whispered suggestion from the leader will send one who has come forward back for his or her chum. Often a teacher will come with a scholar, or a member of a class will bring a friend. When there has been the right preparation such a service as this will never fail of results—sometimes ten or a dozen—sometimes fifty to a hundred. It is better not to use a hymn or have the school stand. Keep the service quiet and deeply spiritual. Expect God to speak and expect the scholars to hear His voice and obey.

Before the group breaks up the leader arranges to secure the name and address of every person who has taken an open stand for Christ. He also advises every one to tell his parents that very day that he has begun the Christian life.

The Follow-up. A decision service must be followed up immediately. A letter should go from the pastor to every parent telling of the action of his child, rejoicing with him, and asking his cooperation that this new life impulse may be nur-

tured and developed through the sympathetic spirit of the home. Every home must be visited and every child seen personally within a week.

Instruction classes should be formed at once. These instruction classes may meet once a week extending over several weeks, or they may be put into one week of intensive instruction.

Follow through into Christian living. After the decision is reached, the teacher should follow through with the pupil into church membership, the first communion, regular habits of church attendance, prayer, and giving. In other words, the teacher's task is to help develop a full grown symmetric Christian character. What a glorious privilege!

Key to some home. Nor does the teacher's task end here. Every child is a key to some home. Do something for a boy and you have gained the interest of his father. Do something for a girl and the mother is your friend. Do something for a little child and the grandparents will call you blessed. Adults can and ought to be won for Christ. Every church that has young men and women in Bible classes, wins, year by year, many of them to the Lord Jesus Christ. In addition to this, every child in the Sunday school opens some home for his pastor, the teacher or some friend to enter with the personal message of Jesus Christ. If that child is won to Christ, it is natural for the

pastor or Sunday school teacher of that child to talk with the parents, securing not only their co-operation but also their own decision for Christ. If a boy becomes a Christian, his father can be won better and easier than under any other circumstances. Win a girl and it is easy to win the mother. A little child shall lead them. Many parents have been won into the Christian life through a child. Follow up every home until the entire family is united in Christ and in the church.

Here is the Divine plan. All youth is responsive to the appeal of Jesus Christ. But if in early youth Jesus and His way of living are chosen, then the physical body as it develops is Christianized—the habits and acts of the body are Christian—the Temple of the Spirit becomes a fit dwelling place of the Most High. When social living develops it is Christianized. Companies are chosen and ways of living are adopted from a Christian point of view. In other words, young people are learning the gracious art of living together as Christians. When brain power is developed, attitudes of mind and habits of thinking are Christianized. Thus, a young person should grow to maturity with body, mind and social outreach Christian. Such a person has a character that will stand the test—such a person will render service to God and to mankind in his day and generation.

Thus it becomes increasingly apparent that

Evangelism is the essential heart of Religious Education. Evangelism and Religious Education rightly understood are not antagonistic. They are parts of the same great process,—the surrender of the soul to Christ and its growth into the fullness of the stature of Jesus Christ. The better the equipment, the more thoroughly trained the parent and the teacher, the more carefully graded the courses of study in the church school, the more genuine the spiritual atmosphere, and the more joyous the Christian service, the easier will it be for every church to win its youth to Christ, to develop them into Christian leaders and to use them in Christian service.

Adult evangelism through friendly visitation. Besides the boys and girls and young people there are, or at least ought to be, many adults in the Sunday school. These can be won to the Lord Jesus Christ. The method of Evangelism through the teachers as outlined above will win many of the adults. In addition to the work of the teachers and the regular appeals in Decision Days and in public services, it is possible to organize the lay forces of the church to go out two by two in Friendly Visitation to win to Christ. This method can well be used simultaneously with Educational Evangelism as outlined above.

To put on such a campaign, it is first of all necessary to secure a large list of possible men

and women. This " Prospect " or " Responsibility " list, as it is often called, should be made up very carefully long before the days of Friendly Visitation. On such a list is put the names of all adult members of the Sunday school who are not Christian, not members of the church and not growing in the Christian life; all parents of children in the school who themselves are not members; all persons connected in any way with the parish who are not members, such as mothers or fathers or older brothers and sisters, or relatives in the home or strangers in the community. Any careful study of any parish list of a church will disclose many such people. If there are more names desired, a house to house survey of the neighbourhood will add many more names.

Having secured a full list of people to be visited, it is now essential that there be those of suitable character and influence who will go out two by two to visit these people. It is certainly wise to train these personal workers in the fine art of their work. Often those on the prospective list are carefully cultivated by means of the right kind of letters or literature.

A week is set aside for the Visitation. This week will fit in with the week of the pastor's class for new Christians. It has been found that it works best if those who are going out in Friendly Visitation meet at the church for supper and

prayer. Each team of two receives seven or eight cards. Not that they can make that number of calls in an evening but always some people are away from home, so it is wise to have enough to keep them busy for the evening. It will help greatly if each team is given certain people on the first night for whom there is a fair chance of securing a decision. It has been found that in a week of Friendly Visitation about one out of every four visits in the average will be successful. This type of Evangelism is Scriptural and appeals to the more thoughtful and earnest men and women of the community.

The adults who are won to Christ and the church can often be enlisted in the organized classes for men and women. Thus the school benefits by their attendance and they profit by the training which they receive. Evangelism in the Sunday school, of the Educational and Friendly Visitation type, increases the attendance and lifts the tone and spirit of the whole school.

IX

THE LARGER OUTLOOK

THE Sunday school of to-morrow will be a better school than the school of yesterday or of to-day. Every effort will be made to make the Sunday session the most wonderful hour possible. It will have trained leadership who will do their best work under proper organization, in well equipped rooms and with well adapted courses of lessons. Pupils in increasing numbers will be attracted and held by such a school. But after the Sunday session has been enriched and made all that it is possible for it to be made, the fact still remains that one hour out of one hundred and sixty eight hours in a week is not sufficient for the proper religious training of our youth. The Sunday school will remain an important, and in many cases the most important, session of a church school. There is now in process of development a Church School with a Sunday session, a Vacation session and Week Day sessions. These different sessions of the church school will be closely correlated and adapted to a full rounded course in Religious Training.

VACATION SCHOOLS, WEEK DAY SCHOOLS AND YOUNG PEOPLE'S ORGANIZATIONS

It is the purpose of this chapter to show that Vacation schools and Week Day schools of Religion do not eliminate the Sunday school but rather enrich its program and increase its attendance.

The summer has long been dreaded by Sunday school workers. Many churches are closed altogether, many of the leaders in the school go away for a vacation and without trained leadership the school goes to pieces. It is generally conceded that the reason for the low attendance of Sunday schools is that the leadership of the school goes away. Because no other summer leadership has been developed, the school goes to pieces. As a matter of fact in most neighbourhoods there are quite as many children and fully as many young people and adults resident as in other periods of the year. The average person has two weeks of vacation. The rest of the time they are at home. In many communities weather and road conditions are more favourable to a large summer Sunday school than to a winter school.

The summer is also free time for many. That which a person voluntarily chooses to do in his free time decides character. The devil has always found plenty of mischief for idle hands. The sum-

mer is a period of great opportunity to every church. Sometime the church will recognize its summer opportunities and plan to develop summer leadership that will take advantage of the free time of youth and capture the play life for character-forming habits. When that time comes churches will have Daily Vacation Bible schools. There will also be summer camps for boys and girls, as well as for young people and adults; there will be Summer Assemblies and Institutes for the training of future leaders; there will be cool and attractive buildings for a Sunday program of worship and training. Many churches have successfully operated a *Summer Vacation Sunday school.* Why not?

The Daily Vacation Bible school has been a great factor in redeeming the vacation period for many, many churches. It is possible to give as much religious training in the four or five weeks of a vacation school as in a whole year of Sunday school. Who would be willing to shut up a Sunday school for six months to say nothing of a whole year? And yet a good vacation school will actually double the amount of Religious Instruction given by a church through its Sunday school. In a Vacation school Institute this question was once asked: "In a Vacation school the children are taught to do and to make things; isn't more stress placed upon hand work than upon training

in the Bible? " Before the leader could answer a man stood up and said: " Let me answer that question. You do not know me. I am an elder in the Presbyterian church. I had three children in the Vacation school last summer. I want to say that my three children learned more Bible in those four weeks than they did in the whole year in our Sunday school plus home instruction at the family altar."

An Episcopal rector was preparing a class of children for confirmation. One boy not from his regular families was far above all the others in his knowledge of Biblical truth and in his use of the Bible. One day the rector said: " Lad, where did you get all this about the Bible? " " Over to the Baptist church in Vacation school last summer," replied the boy. " Thank God for the Vacation school in the Baptist church," said the rector.

The boys and girls will come, never fear. Give them a chance. At first these schools were held only in the foreign-speaking missions or in the churches in congested districts of the great cities. Experiments were tried with these schools, in strong self-supporting churches in good neighbourhoods, with great success. Then some churches tried them in suburban communities with the same results. So also when tried in small cities, towns, villages or open country—everywhere a success. There is only one kind of a community where a

school cannot be held and that is one in which there are no children. Before you decide that your community is such a one, make a house to house canvass and look up the public school records. The time is rapidly coming when there will be a Daily Vacation Bible school in every church, either of its own or in coöperation with other churches.

This raises the question whether a school should be conducted by a single church or by several churches coöperatively. Local conditions determine that question. Up to the present time there are more schools conducted by local churches than by community coöperation. Every school is open to all children in the community. Many strong churches should carry their own schools. On the other hand there are centers where several churches can band together effectively for a single, well conducted school. One point is to be guarded—Do not make a community school an excuse for substituting a little money in the place of hard work and consecration.

The two big problems of a Vacation school are those of finance and of leadership. Both can be solved by any church or community that really cares to find a way to do the thing. It usually costs from one dollar to two dollars per enrolled pupil for a good Vacation school. Some schools cost much less and a few more. Increasingly churches are putting into their regular budget an

item for the Vacation school. This is the best way. On the other hand, money for boys and girls is the easiest money to raise. People are more ready to give money and to give generously for boys and girls than for any other cause. "Ye have not because ye ask not."

The question of leadership for Vacation schools is very important. Every school needs a Principal and trained heads of the Kindergarten, Primary and Junior Departments. If there are many over the age of eleven an Intermediate Department is required. A strong Superintendent is needed there. In each department several helpers are needed. As a rule one helper for every ten pupils is a good average. In some schools all the workers are volunteer helpers. In others the Principal only is paid, while in many cases the Principal and Department Superintendents are employed and the others are volunteer workers. A few schools pay all the workers. The best plan seems to be to pay enough people to give leadership to the school and then secure volunteer workers from the people of the churches.

In a Vacation school the boys and girls of a community gather in the churches in the summer time for a varied program of worship, of memory work, of music, of Bible Drills and games, of story telling, of dramatization and of hand work, for two and a half or three hours each week day except

Saturday, under trained and consecrated leadership. Such a school makes a powerful appeal to children. They are happier and healthier under the regular routine of school life than when roaming the streets with nothing to do. Every parent knows this. There is no compulsion. Children come because they want to come. They come because they are having a better time than anywhere else. Such a school always discovers and enlists children who have never been to Sunday school and others who have been indifferent and irregular. After a Vacation school a pastor or a church visitor has a welcome into many homes where before he was unknown or even unwelcomed. After every Vacation school new families are enlisted for the regular Sunday school of the church.

The Vacation school always discovers and develops new workers. In one school a woman was discovered who had a gift for story telling. She studied, took special courses, and became not only the head of the Beginners' Department of her church but a writer of children's stories. In a Bohemian school in Chicago a woman was discovered who had a natural gift in hand work and a fertile mind in developing new hand projects. These talents were used for the hand work program of all the schools in that area over a period of several years. In practically every Vacation school some of the young people and some of the

mothers, and at times fathers, get so interested in boys and girls and in teaching, that they become regular teachers or officers in the Sunday school. One of the best ways to discover and develop latent talents is through a Vacation school.

A Daily Vacation Bible school has greatly enriched the program of the Sunday school. It has helped many schools to adopt a Departmental form of organization. The Vacation school has been freer than any other type of Religious schools to try out new experiments. Many of these have been adopted and used widely. It has enriched the worship program. For the old so-called opening and closing exercises a genuine worship program has been substituted, with pupil participation, in prayer, Scripture response and singing and giving. From the very start the Vacation school has placed emphasis upon good music. This has raised the standard and forced a better type of song book for use in the Sunday school. Bible Drills and Bible games, dramatization of Bible and missionary stories, and instruction through story telling and pictures, have been used first in a Vacation school by a church and then adopted for use in the Sunday school, and other organizations dealing with child life. Correlated hand work has a large place in a Vacation school. Its value is recognized and used in the Sunday work. A woman was very careful in the hand work of a Vacation

school, giving special attention to Biblical modeling and map making. In the autumn both she and her husband took the third year classes for girls and for boys in the Junior Department of the Sunday school. One day the pastor noticed that these two teachers, in presenting the life of Jesus, had worked out, as a class project, a relief map of Palestine. Each place in the historical life of Jesus was marked on this map. Models of homes, synagogues and household furniture were made, as need arose, for the full illustration of a given lesson. Two things were apparent—the interest of the two classes and the thorough instruction which they were receiving in the life of Jesus.

The Vacation school helps to secure an interest of the parents of the whole community, as well as of the church, in boys and girls and in their Religious Training. It is always easier to get home coöperation for the Sunday school, in regular attendance of the children and in prepared work after a successful Vacation school in the summer. The good will of a community is essential for the best work of a Sunday school. Nothing will secure the good will and coöperation of a community quicker than a Vacation school. It is always far easier to get a church to think seriously in terms of its Sunday school and to provide necessary equipment after a good summer in a Vacation school.

Soon every church will have a church Vacation

school every summer either of its own or in co-operation with other churches. Such a school will not take the place of the Sunday school. It will not do away with the necessity of a Sunday school even in the summer. It will increase the attendance and lift the standard of the Sunday school. Have a Church Vacation school.

Week Day schools of Religion. Within recent years successful experiments have been made in giving Week Day Instruction. Usually such schools are worked out coöperatively by all the churches in a given community. Through coöperative effort on the part of all the churches, released time is sought and secured from the public schools. On certain days the children, whose parents request it, are given permission to go to their own church or to centers designated by the co-operating churches near the public school building for definite Religious Instruction. The teachers in such schools must have training approved by the school authorities. The courses of studies must also be of approved standard. Such schools usually have paid teachers, either those who are especially prepared and give full time, or former teachers who can give certain hours during the week for the work.

These schools succeed best when they have trained and paid supervision. Because of the problems of securing released time from the school

boards—because Week Day schools require well trained leadership both for teaching and for supervision—and because of the expense involved in paying for this trained leadership, it is not wise for any community to jump hastily into Week Day Work. But for any city, village or community, that wishes to take Religious Education seriously and to give its youth the very best, there are great possibilities in Week Day Schools. Nothing is too good for our boys and girls. Some day every community will have a Sunday session of its church schools, a Vacation session and Week Day sessions. God hasten the day!

Week Day work has been successfully tried out in hundreds of communities. It does not do away with the Sunday school nor the Vacation school. It makes each more necessary. It, too, makes a valuable contribution in new boys and girls, new home contacts, new teachers and an enriched program. It is helping whole communities to see the importance and the value of Religious Education.

Other Agencies for Religious Training. There are other agencies in the local church that need to be correlated with the work of the Sunday school. Where this is done great advantage comes to all concerned. This is particularly true of organized young people's work. A good young people's society may be a great help to a Sunday school. The spirit of jealousy or competition should be forever

eliminated. A good young people's society gives opportunity for self-expression and for development such as cannot be given in the Sunday school session.

In one church this spirit of coöperation worked out to the great advantage of the Sunday school and of the young people. The Young People's Department in that Sunday school was made up of the young people of the high school age and also an older group. There were four fairly large organized classes—a class of high school boys and another of high school girls, a class of older young women and another of older young men. These classes were well organized. The Young People met at 6:30 on Sunday evenings. Each of these four classes took turns in having charge of the Young People's meetings, each, of course, seeking to make its meeting the best. An orchestra of these young people played in the Sunday school and also at the evening meeting. After the Young People's meeting many of the young people went into a large chorus choir for the evening service. The result was beneficial to the Sunday school. It built up a live Young People's society. It eliminated all competition, and it gave the church the use of the talents and the consecration of its young people.

In that same church the Intermediate Department of the Sunday school met in an Intermediate

Young People's society at 6:30 in a room separate from the Senior society. The society was limited to those in the Intermediate Department of the Sunday school or those of that age from the outside. A program was worked out supplemental to the work of the Sunday school. The six classes of Intermediates of the Sunday school took turns in leading the Intermediate Young People's meetings.

That church also had a large Junior Department in its Sunday school. Each Friday afternoon at four o'clock these boys and girls met in the church under the same Superintendent that they had on Sunday. A program was worked out supplemental to the regular work on Sunday, featuring memory work, drills, music and dramatization, for which there was not adequate time on Sunday. Once a month a missionary program was put on. Thus, instead of three or four separate junior organizations doing the same, or competitive work, there was only one organization doing several types of correlated work under the same leadership. The result was decidedly beneficial to the Sunday school.

The Sunday school should therefore foster and encourage Vacation schools, Week Day Instruction and Junior, Intermediate and Senior Young People's organizations. Those various organizations, rightly correlated, increase the efficiency and attendance of the Sunday school.

X

THE CHURCH OF TO-MORROW IN THE SCHOOL OF TO-DAY

A CHURCH can be any kind of a church that we want it to be, five, ten, or twenty-five years from now. What kind of a Church do we want to project for the future? What kind of a Church do we want to hand on to the coming generation? What kind of a Church will our Church be ten or twenty-five years from now? It all depends upon the educational program that the Church adopts, and patiently, systematically and persistently carries through. The Church of to-day is exactly the product of the training or the lack of training of the last two or more generations. The Church of to-morrow will be the kind of a Church that we of to-day make possible through our teaching work.

What kind of a Church do we want ours to be? Have we ever sat down and carefully decided the things that we believe that the Church ought to be, to do and to stand for? Have we ever sought to put into the lives of growing boys and girls, young people, and men and women of more mature

years those ideals, aims and purposes which are essential to the Church of to-morrow? These developing lives will take our ideals, aims and purposes and enlarge and modify them according to needs that shall arise and according to the opportunities of their day. We do not expect our children to take ready-made from us all their ideals. They, too, must sacrifice; they, too, must dream dreams; they, too, must strive and achieve; they, too, must plan for the days to come.

But with all due allowance for freedom and initiative on the part of the men and women of to-morrow, the fact still remains that the Church of to-morrow is being decided through the religious training, or the lack of religious training of to-day. When once a church sees the absolute importance of its work of Religious Education it will begin to take its Sunday school, and every other agency of religious training, seriously. Whenever and wherever a church takes its Sunday school seriously, that church will have a better and a bigger school.

It is the purpose of this chapter to indicate a few of the things which most people agree should be vital to the Church of the next twenty-five years. As these things are adopted and included into the Sunday school and other agencies of Religious Training, they will enrich the life of the Church and at the same time make sure that the

Church of to-morrow will stand for the same things.

A church once faced its future and honestly asked itself this question: What kind of a church did it want to be twenty-five years in the future? As the pastor and his people gave careful and prayerful thought to the problem it seemed to all that certain ideals, aims and purposes were worth preserving. This church then organized its entire life so as to train its entire constituency, beginning from the youngest to the oldest, into a knowledge of and a practice in these aims, purposes and ideals. The truth and the practice of these ideals were given in terms that each age group could understand, adopt and practice. Thus the entire constituency was trained not only for an effective work for the present, but an increasingly effective work for the future.

After long, prayerful and painstaking study, this church decided upon certain definite objectives which were of such permanent value as to be worth perpetuating. Accordingly, the life of the church was organized around the teaching and practicing of these things. To tell in detail how each of these objectives were worked out in an educational program for the entire church would take a whole book in itself. A brief summary of some of the objectives is given, together with some of the ways by which each was adopted. It is, of course, un-

derstood that there are different ways to accomplish these various objectives. Each church must find the way best adapted to its own constituency and community. But these illustrations are given to show that a church which took its religious education seriously did make a good start and did actually accomplish wonderful results.

A Bible-loving, Bible-studying, and a Bible-obeying Church. "The Bible is the good and sufficient guide to Christian life and practice." This had long been recognized by the pastors and faithful members of the church—but how to get the rank and file of the members to read, understand and obey the "Book of Books."

In every department of the Sunday school the Bible was emphasized as a Book to be loved, studied and obeyed. By presenting in each department those parts of the Bible which could be loved and understood, each boy and girl became acquainted with the great stories and leading characters of the Book. When the Primaries graduated into the Junior Department, each one was presented with a fine scholar's Bible by the church. In the Junior Department of the Sunday school, in Junior devotional society, and in Vacation school, each child was taught the historical contents of each Book in the Bible; taught how to use the Bible by finding quickly any Book, Chapter, Verse, Story or Character. Bible games, Bible

drills and Bible dramatization was a part of the regular program. In addition the boys and girls were taught the principal stories, prominent characters, great chapters and many of the worthwhile verses of the Bible. Thus the Bible became a living, usable Book, and the minds of the boys and girls were stored with the stories, facts, truths and language of the Book.

So also with the Intermediates, Young People and Adults, the Bible was presented as a living Book with special messages and help for each age of life. Thus the Bible became a growing Book for the expanding mind and experience of the pupils.

In every case emphasis was laid upon this injunction of Holy Writ: "Be ye doers of the word and not hearers only."

Thus, if the Bible taught pupils to love one another, they knew that they were to cultivate love toward all people. Out of this came finer companionship with each other and genuine "world friendships."

If the Bible taught "Be ye kind one to another," they tried the law of kindness as it applied in school, home, work or play. If the Bible taught to love God, they loved Him, and showed it by words and deeds. If the Bible taught them to pray as God's children, they learned in true confidence and love to say: "Our Father Who art in

Heaven." If the Bible said to believe and be baptized, they believed and were baptized upon profession of their faith. If the Bible said: "Repent of your sins," they turned from their sins and quit doing the things they knew were wrong. If the Bible said: "Let not your heart be troubled," they stopped needless worrying and rested in the God of Heaven and Earth.

An aged Korean who became a Christian as a very old man became very proficient in his knowledge of the Scriptures, being able to repeat many promises of God from memory. So much so that many wondered how he, an old man, could remember so well. When asked the secret, the old man replied: "I used to take a verse and repeat it over and over again but somehow I could never remember it long. One day I tried this plan. I took a verse from the Bible. Then I did what the verse said. After I had done what the verse said, it was easy to remember it."

Thus the truths of God were written upon the hearts and minds of the people and the people not only knew but loved and obeyed the Word of God. The Bible honoured in the church was loved in the home, read at the Family Altar, and became food for the Soul in private devotions and meditations.

A spiritual Church. The church believed that controversy, quarreling and all petty fussing were

contrary to the Spirit of Christ and detrimental to the extension of His Kingdom. "If a man have not the Spirit of Christ he is none of His." This would apply to an organized group of individuals as well as to a single Christian. Hence this church sought in every way to create and maintain a spiritual atmosphere so that any one who came into any of its services should feel the presence and power of the Almighty. It was hard to overcome the age-long spirit of irreverence, it was still harder for men to be Christlike in attitude and conduct under trying circumstances. But more and more as people found and followed *The Jesus Way of Life*, did they come to be filled with the Spirit of Christ.

A praying Church. It seemed strange that after three-quarters of a century of a regular prayer meeting and after forty years of a Young People's society so few people knew the language of the Kingdom. The little children in the younger departments of the Sunday school, in the Vacation school, in Junior prayer-meeting and in the Pastor's class, were all taught simple prayers of *Thanks* and of *Request*. Suitable prayers for children for evening, morning, and at meals were learned. Young people in organized classes and in the Young People's society were taught to pray. The prayer-meeting became a place of prayer. Here the problems of the church were faced in

prayer. God's help was asked in every advanced step of the church life, His care and love sought in cases of sickness, need and suffering. If the church needed money, new teachers for its Sunday school, it prayed. The result was enlarging gifts for Kingdom work at home and abroad and teachers and workers for the growing school and a stream of young life dedicated to Christian work as a Life Service. Prayer thus taught and practiced in the church became common in the home in family groups and in private devotions.

A worshipping Church. Worship is distinctly an appeal to the heart. It is a realization of the presence of God. The heart is open to God's love; the ear is attentive to His message, and the will is responsive to His call. This church had a beautiful building of worship. It was clean, attractive, worshipful. A great organ stirred the soul with music. Into this setting the pastor and his people sought to develop such a spirit of worship that whosoever came into the building would feel himself in the presence of God. The people were taught to go quietly to their places of worship and bow or kneel in prayer; never any whispering or looking about. The secret of worship is participation. Each person was expected to join in the songs of worship, follow in his own Bible the reading from Scripture and join in the attitude and spirit of prayer. The offering was considered as an act of

worship. As the ushers came forward with the offering to present it to the Lord, and ask His blessing upon it, the people all sang

"We give Thee but Thine own,
Whate'er that gift may be;
All that we have is Thine alone,
A trust, O! Lord, from Thee."

The music is essentially a part of the worship and every hymn to be sung by the congregation, and every anthem or solo, is chosen with respect to the central theme of the morning worship.

The worship service was considered a family service. Parents were encouraged to have a family pew. Children were expected to sit with their parents. Where parents were not present the children had a place reserved for them under loving leadership. The entire service always had in mind the child as well as the adult. In the Sunday school and other educational groups, the children were taught the great hymns and chants of the church. A Go-to-Church band gave recognition to faithful attendance of all children. In the Junior and Intermediate Departments of the Sunday school credit was given each Sunday for Church Attendance.

In this church it was thought that the best is none too good for the children. In the morning service of worship the church offers its best—the best in music, in building and equipment, in the

message of the pastor, and in the entire setting and conduct of the church. Why should not the children have the best? If worship is an appeal to the heart, why cannot children, whose hearts are tender and responsive, worship even better than adults? Because children did come in large numbers to the service the pastor always sought, by illustration and by simplicity and beauty of thought, to adapt his message to them as well as to the more mature mind. One Sunday he had his reward when a ten-year-old girl said to her mother of a sermon which the pastor had just preached on one of the great themes of Christian living: "That is the best sermon I ever heard; I could understand every word that he said."

The worship spirit became possible in the church because, in each department in the Sunday school and in the other teaching services, the boys and girls had been trained in the spirit and act of worship.

A stewardship Church. Realizing that in his congregation there was ability and money enough to carry on an ever-growing work, the pastor began to develop a spirit of stewardship.

He believed that if people would give to God any fair proportion of ability, time and money, people would have the time to attend services of worship and carry out the organized projects of activities of the church, they would have the con-

secrated and trained ability (or they would acquire it) to teach the classes and serve in the places of trust and leadership in the church, and they would give money enough to carry on all the enterprises of the church locally and in its Kingdom wide undertakings. He found that, because the Bible teachings of stewardship had been greatly neglected, his people did not give time, ability or money to the church. It was hard work to get them to adopt the idea of stewardship. But it was put into the educational system of the church. Children were taught the principles of stewardship and given opportunities to practice the same. Beginning with the pastor and his deacons who took their stewardship seriously, the plan slowly but surely won its way into the lives of other church officers, Sunday school teachers, parents, young people and children. It will be many years before the church is on a stewardship basis but a good start has been made and it will never go back to the old unscriptural way.

A Church with many active young people. The church faced squarely its responsibility to youth. It believed that its young people were worth saving, that they could be trained and that they should be used. In building its youth program it wisely began with the children. It developed a great Sunday school among the children, beginning with the Cradle Roll right on through the Junior De-

partment. These children were not only found and enlisted but a real program of instruction, worship and expression was developed for them. Great care was given not only to teach them the facts of the Bible and Christian living but also to enlist them for Christ and to train them in the art of Christlike living. Through Vacation schools and Junior societies the boys and girls were given many opportunities for Christian development.

Accordingly, the church had a constant stream of trained childhood developing year by year into youth. In the early years of adolescence Boy Scouts, Girl Scouts, clubs and summer camps supplemented the work of the Intermediate Departments of the Sunday school and the Intermediate Young People. An effort was made to cooperate with parents, schools and communities in developing strong, clean, healthy bodies. Young people who had been won to Christ in childhood, were led to a period of reconsecration and to the facing of Life's Work as young Christians. They were trained for leadership, Christian living and Christian home making. Each year several were sent to Older Boys and Older Girls "Y" Conferences, to Summer Assemblies, Institutes and Camps for special leadership training. Courses for leadership were given in the Sunday school and in the community. These young people thus won for Christ were trained in service and were used

as leaders in the Scout organizations, in the Sunday school, in the choir, in the orchestra, as ushers and in many useful services in the church and community. The Young People's Society had a definite program for all the young people, closely interwoven with the program of the Young People's Department of the Sunday school.

In order to get and keep the enthusiasm, faith and vision of youth it was gradually brought about that young people were represented in the official life of the church. Thus the church, believing in its youth, training them for service, and giving them a place in the official life of the church, was blessed with the enthusiastic loyalty of a fine band of young people.

A missionary passion. Because the church believed in the Bible, it took seriously the great commission to make disciples of all the nations. In order that this might be a controlling passion among the church body of believers, the church organized an extensive system of training and practice in Missionary activity. Every child in the Sunday school, in the Vacation school and in all the societies of the church, was definitely instructed in the principle and history of missionary endeavour. To make it concrete, every scholar in the Sunday school was given a double envelope and trained to give both for the church and for missions every Sunday. Through pictures, stories,

dramas and study courses world friendship was constantly taught. There were definite organizations among the boys, the young women and the women for missionary education, giving and service. The church adopted a Foreign Missionary, and a Home Missionary. It took an interest in establishing new churches, in supporting the rural and mission churches and in spreading the Gospel through schoolhouse and community meetings.

As a result the missionary giving increased steadily and some of the best young people of the church entered Christian work both in the Home land and in the Foreign field. As its missionary interest increased its effectiveness in Soul winning, in social service and in community leadership increased. He who said: "Lo I am with you always," dwelt among them as a living Presence and in His companionship and by His aid great things were accomplished.

An evangelistic Church. This church was born in a revival and had maintained through the years an Evangelistic spirit. As its Sunday school increased in numbers it soon learned that for every member added to the Sunday school it is possible within two years to add a new member to the church. Religious Education and Evangelism went hand in hand, each supplementing and helping the other. The children were won early in youth to the Saviour and trained for useful service

for Him. The parents were sought for Christ, thus binding the home into the Kingdom and into the church. The church organized its lay force to go out two by two to seek and to save the lost through friendly visitation and personal witnessing.

Every church is constantly losing members. Some, through age or disease, are incapacitated for active service. Others, through age, disease or accident, are taken to their Heavenly home. Some move away. The moving problem is a real one everywhere. And, sad to say, some people, through selfishness, bad temper, bad training or sickness, get up the *miff tree.* Every church is constantly losing active members. It is, therefore, necessary that every church should constantly recruit new members. If the loss in membership exceeds the recruiting process the church begins to lose in numbers and influence. On the other hand, if the recruiting process exceeds the loss then the church gains in numbers and influence. By increasing its Sunday school attendance, by winning the scholars for Christ, by winning parents to the Christian life and by personal Evangelism, the church, year by year, won many souls to the Lord Jesus Christ. Thus the church increased in numbers, in power and in spiritual life.

A social passion and program. This church believed that a person should be a Christian, not only in his heart, but also in his home, in his business,

in his social relations and in every affair of life; that a church should be Christian in its own attitudes, in the conduct of its business and its work, and in every relation with other churches; that Christians, collectively, should be Christian in their social living, in their community life, in their national and international relations. Because it believed that the Ten Commandments are vital laws for to-day, that the Sermon on the Mount and the other teachings of Jesus present the best program of life in the world to-day, the church taught and sought to practice the social program of the Bible, with the result that as boys and girls, young people and adults, knew the social teachings of the Bible and learned to live together, the Jesus way. Thus they not only were happier and better Christians, but better parents and more useful citizens in their community.

A House of Friendship. Everybody is lonely. Everybody is a little shy and diffident. Everybody needs a friend. Pastor and people alike resolved that their church should be a *House of Friendship.* Beginning with the little children, continuing through the young people and adults, the laws of kindness, thoughtfulness, courtesy and love were emphasized. Children loved to come to Sunday school " because their teacher had such a nice smile." Young people found other congenial young people, young married people found other

Christian young people who were facing out the problems of making a living and of home making. Strangers were strangers but once. The church was the Father's House and all of His children found a welcome and a place in the Father's House. The women who give the spirit of hospitality to a home also created a spirit of hospitality in the church. It was for all "*A House of Friendship.*"

There is a Church of one's Dreams. Every pastor has an ideal of the perfect church. But this church and its pastor not only had an ideal church of which they dreamed but they also began patiently and lovingly to teach to little children, to boys and girls, to youth and to adults, the aims, purposes, attitudes and ideas of the Christian life as they had visioned it in *The Church of their Dreams.* And, lo, through the years, they saw coming into being in their own community and among their own people, "*The Church of their Dreams.*"

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The Bible of Literature, Grant.
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Jesus and Our Generation, Gilkey.
The Sunday School Teacher and the Book, Berger.

Elementary, Psychology and Pedagogy

Talks to Sunday School Teachers, Weigle.
Talks on Psychology and Life's Ideals, James.

Psychology of Childhood, Norsworthy and Whitley.
The Sunday School Teacher at His Best, McKinney.
Childhood and Character, Hartshorne.
Human Behaviour, Colvin and Bagley.
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The Mind and Its Education, Betts.
The Unfolding Life, Lamereaux.
The Psychology of Religion, Coe.
The Bent Twig, Fisher.
The Project Principle in Religious Education, Shaver.
You Can Learn to Teach, Slattery.
Secrets of Sunday School Teaching, Pell.

Departmental

A—Children's Division

(1) *Cradle Roll Department (1—3)*

The Cradle Roll Department, Ludlow.
The Cradle Roll of the Church School, Chapin.
The Cradle Roll Manual, Moore.
Child Nature and Child Nurture, St. John.
Successful Cradle Roll System, Fletcher.

(2) *Cradle Roll or Nursery Class (3)*

Object Lessons for the Cradle Roll, Danielson.
The Dawn of Religion in the Mind of a Child, Mumford.
How to Tell Stories to Children, Bryant.
The Nursery Class of the Church School, McCallum.
Song and Play for Children, Danielson.
Religious Nurture of the Little Child, Langford.

(3) *Beginners' or Kindergarten Department (4—5)*

A Study of the Little Child, Whitley.
Methods With Beginners, Danielson.
How to Conduct a Beginners' Department, Lewis.
The Mother—Teacher of Religion, Betts.
The Beginners' Book on Religion, Baker.
Songs for Little People, Danielson and Conant.
Story Telling for Teachers of Beginner and Primary Children, Cather.
The Little Child and His Crayon, Moore.
Study of Child Nature, Harrison.
Kindergarten Method in the Church School, Baker.

(4) *Primary Department (6, 7, 8)*

Primary Method in the Church School, Munkree.
Methods for Primary Teachers, Lewis.
A Study of the Primary Child, Whitley.
The Primary Superintendent's Manual, McArdle.
Primary Story Worship Program, Berg.
The Mayflower Program Book, Volume I, Perkins and Danielson.
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How to Show Pictures to Children, Hurll.
First Hymnal of Song and Worship, Thomas.
The Dawn of Character in the Child, Mumford.
Child Religion in Song and Story, Chamberlin.
Play Life in the First Eight Years, Palmer.
At School With the Great Teacher, Perkins.

(5) *Junior Department (9, 10, 11)*

Junior Method in the Church School, Powell.
Study of the Junior Child, Whitley.
The Junior Superintendent's Manual, Lewis.
Missionary Program Material, Ferris.
Services and Songs for Use in the Junior Department, Baldwin.
Pictures in Religious Education, Beard.
A Curriculum of Worship for the Junior Church School, Crandell.
The Junior: Life Situation of Children—9–11 Years of Age, Chave.
Projects in World Friendship, Lobingier.
Training Juniors in Worship, Jones.
Church Work With Juniors, Brockway.

B—Young People's Division (12—25)

General

The Church's Program for Young People, Mayer.
The Religious Education of Adolescents, Richardson.
Recreational Leadership for Church and Community, Powell.
Teaching the Youth of the Church, Maus.

(1) *Intermediate Department (12—14)*

Leaders of Youth, Harris.
Teaching Adolescents in the Church School, Shaver.

Intermediate Methods, McKibben.
The Psychology of Early Adolescence, Mudge.
Girlhood and Character, Moxcey.
Church Worship With Intermediates, Finn.
Our Big Boys and the Sunday School, McKinney.

(2) *Senior Department (15—17)*

Leaders of Youth, Harris.
The Psychology of Middle Adolescence, Moxcey.
The High School Age, King.

(3) *Young People's Department (18—23)*

Handbook for Workers With Young People, Thompson.
Youth Organized for Religious Education, Maus.
The Psychology of Adolescence, Tracy.
The Psychology of Later Adolescence, Mudge.
Young People's Projects, Shaver.

C—Adult Division

(1) *Adult Department (24—)*

A Study of Adult Life, Soares.
The Men's Class in Action, Morse.
The Women's Class in Action, Morse.
Organization and Administration of the Adult Department, Barclay.
The Adult Worker and His Work, Barclay.
Dynamics of Teaching, Tralle.
Adult Program in the Church School, Brewbaker.

(2) *Extension Department—Home, etc.*

The Home Department, Hornell.

(3) *Parent Training*

On the Training of Parents, Abbott.
The Training of Children in the Christian Family, Weigle.
Religious Education in the Family, Cope.
Parents and Their Children, Moxcey.
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The Curriculum of Religious Education, Betts.

Graded Social Service in the Church School, Hutchins.
The Point of Contact in Teaching, DuBois.
Playtime Guide Book, Brown.
Bible Plays and How to Produce Them, Whitney.
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How Can I Lead My Pupils to Christ? Pell.
The Highway to Leadership, Slattery.
Book of Worship in Church School, Hartshorne.
Blackboard Efficiency, Pierce.
Missionary Education in Home and School, Diffendorfer.
The Use of Art in Religious Education, Bailey.
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Manual for Training in Worship, Hartshorne.
Drama in Education, Overton.
Devotional Leadership, Verkuyl.
Worship in Drama, Boyd.
Evangelism of Youth, Gage.
The Sunday School Between Sundays, Knapp.

Story Telling

Stories New and Stories True, and How to Tell Them, Tralle.
Religious Education Through Story Telling, Cather.
Stories for Special Days, Eggleston.
Telling Bible Stories, Houghton.

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The Daily Vacation Church School, Scout and Thompson.

Week Day Church Schools

The Week Day Church School, Squires.
Rules of Life for Boys and Girls (Junior Grade), Colman.
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